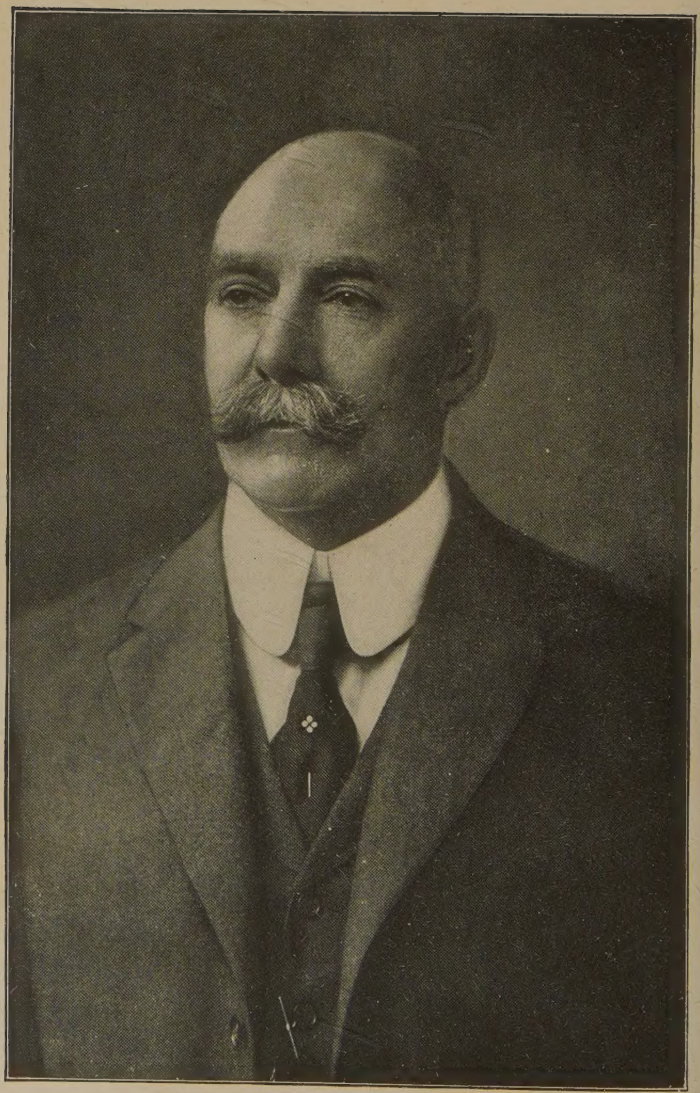
Training for Efficiency

Orison Swett Marden

From Charles Stewart
18th Jan 1921
Vancouver. B.C.

To John MacDonald Esq.
with best Wishes



Orison S. Marden

TRAINING FOR EFFICIENCY

BY

ORISON SWETT MARDEN

AUTHOR OF "PUSHING TO THE FRONT,"
"PEACE, POWER, AND PLENTY," ETC.

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Thirteenth Thousand

To

MY DEAR CHILDREN

ORISON SWETT MARDEN, JR.
MARY NEWELL MARDEN
AND
LAURA FLETCHER MARDEN

PUBLISHERS' NOTE

MANY of Dr. Orison Swett Marden's readers have requested that a collection be made from the extensive library of the Marden Books, which should give in compact, convenient form the best in his inspirational philosophy and practical teachings. Prominent educators have expressed a wish for such a book of helpful, inspiring, short chapters, adapted for single readings in the schools; and an increasing number of persons, eager to acquaint themselves with his writings, have also asked for such a volume, which would be representative of the author's comprehensive works. "Training for Efficiency," consisting of sixty-two brief, pointed chapters, interspersed with striking illustrations gleaned from the best wisdom of the Marden Inspirational Books, is an effort to meet these demands.

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TRAINING FOR EFFICIENCY

I

GETTING AROUSED

"How's the boy gittin' on, Davis?" asked Farmer John Field, as he watched his son, Marshall, waiting upon a customer.

"Well, John, you and I are old friends," replied Deacon Davis, as he took an apple from a barrel and handed it to Marshall's father as a peace offering; "we are old friends, and I don't want to hurt your feelin's; but I'm a blunt man, and air goin' to tell you the truth. Marshall is a good, steady boy, all right, but he wouldn't make a merchant if he stayed in my store a thousand years. He weren't cut out for a merchant. Take him back to the farm, John, and teach him how to milk cows!"

If Marshall Field had remained as clerk in Deacon Davis' store in Pittsfield, Massa-

chusetts, he could never have become one of the world's merchant princes. But when he went to Chicago and saw the marvelous examples around him of poor boys who had pushed to the front, this aroused his ambition and fired him with the determination to be a great merchant himself. "If others can do such wonderful things," he asked himself, "why cannot I?"

Of course, there was the making of a great merchant in Mr. Field from the start; but an ambition-arousing environment had a great deal to do with stimulating his latent energy and bringing out his reserve force.

Many people seem to think that ambition is a quality born within us; that it is not susceptible of improvement. But with many ambition is a latent quality and requires arousing, awakening.

It is a passion that responds very quickly to cultivation, and it requires constant care and education after it is aroused, just as the faculty for music or art does, or it will atrophy.

If we do not try to realize our ambition, it will not keep sharp and defined. Our

faculties become dull and soon lose their power.

"What I most need," says Emerson, "is somebody to make me do what I can." To do what I can, that is my problem; not what a Napoleon or a Lincoln could do, but what I can do. It makes all the difference in the world to me whether I bring out the best thing in me or the worst—whether I utilize ten, fifteen, twenty-five, or ninety per cent of my ability.

Most of us have an enormous amount of power, of latent force, slumbering within us, which could do marvels if we would only awaken it.

The judge of the municipal court in a western city was in middle life, an illiterate blacksmith, before his latent power was aroused. He is now sixty, the owner of the finest library in his city, with the reputation of being its best-read man, and one whose highest endeavor is to help his fellow-man.

What caused the revolution in his life? The hearing of a single lecture on the value of education. This was what stirred the

slumbering power within him, awakened his ambition, and set his feet in the path of self-development.

I have known several men who never realized their possibilities until late in life. Then they were suddenly aroused by reading some inspiring book, by listening to a sermon or a lecture, or by meeting some friend—some one who understood, believed in, and encouraged them.

It will make all the difference in the world to you whether you are with people who believe in you, encourage, and praise you, or whether you are with those who are forever breaking your idols, blasting your hopes, and throwing cold water on your aspirations.

Our Indian schools sometimes publish, side by side, photographs of the Indian youths as they come from the reservation and as they look when they are graduated—well dressed, intelligent, with the fire of ambition in their eyes. We predict great things for them; but the majority of those who go back to their tribes after struggling awhile to keep up their new standard gradually drop back

to their old manner of living. There are, of course, many notable exceptions, but these are strong characters, able to resist the downward-dragging tendencies about them.

If you interview the great army of failures, you will find that multitudes have failed because they never got into a stimulating, encouraging environment, because their ambition was never aroused, or because they were not strong enough to rally under depressing, discouraging, or vicious surroundings.

Whatever you do in life, make any sacrifice necessary to keep in an ambition-arousing atmosphere, an environment that will stimulate you to self-development. Keep close to people who understand you, who believe in you, who will help you to discover yourself and encourage you to make the most of yourself. This may make all the difference to you between a grand success and a mediocre existence.

Stick to those who are trying to do something and to be somebody in the world—people of high aims, lofty ambition. Keep close to those who are dead-in-earnest. Am-

bition is contagious. You will catch the spirit that dominates in your environment. The success of those about you who are trying to climb upward will encourage and stimulate you to struggle harder if you have not done quite so well yourself.

II

WHAT THE WORLD OWES TO DREAMERS

ARE you a dreamer?

Most of the things which make life worth living, which have emancipated man from drudgery and lifted him above commonness and ugliness—the great amenities of life—we owe to our dreamers.

Take the dreamers out of the world's history, and who would care to read it? Our dreamers! They are the advance guard of humanity; the toilers who, with bent back and sweating brow, cut smooth roads over which man marches forward from generation to generation.

The present is but the sum total of the dreams of the ages that have gone before—the dreams of the past made real.

If it had not been for our dreamers, the American population would still be hugging the Atlantic coast.

The most practical people in the world are

"those who can look far into the future and see the civilization yet to be; who can see the coming man emancipated from the narrowing, hampering fetters, limitations, and superstitions of the present day; who have the ability to foresee things to come with the power to make them realities. The dreamers have ever been those who have achieved the seemingly impossible.

The very practical people tell us that the imagination is all well enough in artists, musicians, and poets, but that it has little place in the great world of realities. Yet all leaders of men have been dreamers. Our great captains of industry, our merchant princes, have had powerful, prophetic imaginations. They had faith in the vast commercial possibilities of our people.

How many matter-of-fact, unimaginative men, who see only through practical eyes, would it take to replace in civilization an Edison, a Bell, or a Marconi?

It was the wonderful dream of Marconi that made possible the wireless message and

saved hundreds of lives in the recent frightful *Titanic* disaster.

What does the world not owe to Morse, who gave it its first telegraph, once considered a dream?

George Stephenson, the poor miner, dreamed of a locomotive engine that would revolutionize the traffic of the world.

A few months ago the dauntless Rogers crossed the continent in a flying-machine dream.

The Atlantic cable was the dream of Cyrus W. Field that tied two continents together.

What do we not owe to our poet dreamers, who, like Shakespeare, have taught us to see the uncommon in the common, the extraordinary in the ordinary?

The divinest heritage of man is the capacity to dream. It matters not how much we have to suffer to-day, if we believe there is a better to-morrow. Even "stone walls do not a prison make" to those who can dream.

The ability to lift oneself instantly out of

all perplexities, trials, troubles and discordant environment, into an atmosphere of harmony and beauty and truth, is beyond price. How many of us would have heart enough, hope enough, and courage enough, to continue the struggle of life with enthusiasm if our power of dreaming were taken away from us?

Dreaming is especially characteristic of the typical American. No matter how poor, or what his misfortune, he is confident, self-reliant, even defiant at fate, because he believes better days are coming. The clerk can live in a store of his own which his imagination builds. The poorest factory girl dreams of a beautiful home of her own. The humblest dream of power.

It is this dreaming, this hoping, this constant expectancy of better things to come, that keeps up our courage, lightens our burdens, and makes clear the way.

It is a splendid thing to dream when you have the grit and tenacity of purpose and the resolution to match your dreams with realities, but dreaming without effort, wish-

ing without putting forth exertion to realize the wish, undermines the character. It is only practical dreaming that counts—dreaming coupled with hard work and persistent endeavor.

The dreaming faculty, like every other faculty, may be abused. A great many people do nothing but dream. They spend all their energies in building air-castles which they never try to make real; they live in an unnatural, delusive, theoretical atmosphere until the faculties become paralyzed from inaction.

Just in proportion as we make our dreams realities, shall we become strong and effective. Dreams that are realized become an inspiration for new endeavor. It is in the power to make the dream good that we find the hope of this world.

Dreaming and making good—this was what John Harvard did when with his few hundred dollars he made Harvard College possible. The founding of Yale College with a handful of books was but a dream made good.

Do not stop dreaming. Encourage your

visions and believe in them. Cherish your dreams and try to make them real. This thing in us that aspires, that bids us to look up, that beckons us higher, is God-given. Aspiration is the hand that points us to the road that runs heavenward. As your vision is, so will your life be. Your better dream is the prophecy of what your life may be, ought to be.

The great thing is to try to fashion the life after the pattern shown us in the moment of our highest inspiration; to make our highest moment permanent.

III

BURN YOUR BRIDGES BEHIND YOU

When Julius Cæsar landed his army in England, he was determined to take no chances of possible retreat. He wanted to show his men that their invasion meant victory or death, and he burned all his ships before their eyes. Like Napoleon, he had the power of final decision which sacrificed every conflicting plan on the instant.

Young men often make the mistake, when they start on an important undertaking, of leaving open a way of retreat if things go too hard. No one can call out his greatest reserves, do the greatest thing possible to him, while he knows that if the battle gets too hot he has a line of retreat still left open. Only when there is no hope of escape will an army fight with that spirit of desperation which gives no quarter.

There is everything in burning all bridges behind you, in committing yourself so thoroughly to your calling that no discouragement

or obstacle can tempt you to turn back. "Turned back for want of grit in the hour of discouragement," would make a good epitaph for tens of thousands of people who have given up the fight.

There is a great difference between the chances of a young man who starts out with a thorough understanding with himself that he is going to make a success of his life, with a resolution to win at all hazards, and a youth who sets out with no particular aim or ambition, backed by no firm determination that he will make good no matter how long it takes, or how hard the fight.

It is pitiful to see so many young drifters in our stores and offices and factories; young people who would like to get on, but who have never set their faces like a flint toward a single unwavering aim, and burned all their bridges behind them so that they should not be tempted to turn back.

There is a tremendous force in the very act of committing oneself unreservedly to a great life aim; a propelling power in the very act of flinging one's being with all his

might into what he is doing, determined never to turn back, that is well-nigh irresistible.

If you are so thoroughly committed to your aim that nothing will discourage you, you will not see many of the obstacles which those with a loose aim and a half-committed purpose see. Your firm resolution to conquer will frighten away a great many of the bugbears which deter the faint-hearted. A grim determination to do a thing will banish a lot of obstructions and difficulties. How the success enemies get out of the way and skulk out of sight before such a power! There is no use trying to keep back a man with a strong determination. Doubts and fears flee before such a resolute soul.

Grant's decision was like inexorable fate. There was no going behind it, no opening it up for reconsideration.

There is something in the very determination of a man to win at all hazards, something in his resolution to conquer and never turn back, that not only inspires our admiration but wins our confidence and carries conviction. We believe that the man who can

take such an attitude is a winner; that there is a great reason back of his superb self-confidence; the consciousness of the power to do the thing he undertakes.

Indecision runs in the blood of many people. They never seem to be able to burn the bridges behind them. They always want to leave a way open for possible retreat. They do not realize that committing themselves unreservedly to their aim and depending entirely upon themselves would very soon develop a strong self-reliance and cure the vacillating habit.

"The greatest thief this world has ever produced is Procrastination, and he is still at large."

There is nothing more demoralizing than the habit of putting aside important matters to be decided later. If this is your tendency, compel yourself to the practice of quick, firm, final decision. No matter how serious the thing you are called upon to decide, throw all the light possible on the matter in hand, weigh and consider it, but beware of postponement of your decision. The temptation

to reconsider is fatal to forceful action. Better a thousand times to make mistakes than to be a victim of the insidious habit of indecision.

Everybody knows that if the positive man makes a mistake he is not likely to be long rectifying it; but the uncertain man, who never makes up his mind until he has consulted everybody, and then is always ready to open up every question for reconsideration, will never accomplish anything.

If you form the habit of making your decisions final, you will learn to use your best judgment before you decide. If your decisions are all tentative, if you know that they are not final, that you are liable to take them up for reconsideration, you will never develop a fine, strong judgment.

When you make your decisions absolutely final and burn all bridges behind you, and when you know that you must suffer the consequences of an immature or a poor judgment, you will be more careful, and your judgment will improve just in proportion as you trust it, depend upon it, use it.

IV

NO CHANCE

As a rule, it has not been the men favored by fortune, but the poor boys with "no chance," who have done great things in the world.

It is a Fulton with a paddle wheel; a Michael Faraday with old bottles and tin pans in the attic of an apothecary's store; a Whitney with a few tools in a Southern cellar; a Howe with crude needles and shuttles making a sewing machine; a Professor Bell, poor, experimenting with the simplest apparatus, who have given an uplift to civilization.

There is nothing else so fascinating in American history as the romance of achievement under difficulties—the story of how men and women who have brought great things to pass got their start, and of their obscure beginnings and triumphant ends, their struggles, their long waitings amid want and woe, the obstacles overcome; the final victories; the stories of men and women who have

seized common situations and made them great, or of those of average ability who have succeeded by dint of indomitable will and inflexible purpose.

"No chance" has ever been the excuse of those who fail. Interview the great army of failures; most of them will tell you that they never had an opportunity like others, that there was no one to help them and that no one would give them a boost. They will tell you that the good places were all filled, that every occupation or profession was crowded, that there was no chance for them and that all the good opportunities were gone before they could seize them.

People who are made of the right kind of material do not make excuses; they work. They do not whine; they keep forging ahead. They do not wait for somebody to help them; they help themselves. They do not wait for an opportunity; they make it.

After one of Alexander's campaigns he was asked if he intended taking the next city if he had an opportunity. "Opportunity!" he thundered. "Why, I make opportunities."

It is men who make opportunities that are wanted everywhere.

It is a dangerous thing to wait for opportunities until it becomes a habit. Energy and inclination for hard work ooze out in the waiting. Opportunity becomes invisible to those who are doing nothing or looking somewhere else for it. It is the great worker, the man who is alert for chances, that sees them.

You may think that an opportunity must necessarily be something great and unusual, but the fact is, the stepping-stone to the place above you is in the very thing you are doing, in the way you do it; it does not matter what it is.

It may be very crowded where you are standing, but there is always room a little higher up. Millions of men and women may be out of employment, and yet at the door of every profession and every occupation there is always a standing advertisement—"Wanted, a man." The whole world is looking for better trained men and women, better managers and leaders; broader manhood and womanhood. Greater salaries than ever be-

fore, greater rewards await young men and young women of the future who are bound to win.

The trouble with us is that we look too high and too far away for our chances. In hunting for roses we trample the daisies under our feet. We forget that the greatest things are the simplest.

Many a man has been right in touch with his great opportunity when he was dreaming of a far-away chance for wealth or distinction. He did not recognize it simply because he was looking somewhere else for it.

What would the complaining youth of to-day think of their chances in life if they were obliged to change places with young "Abe" Lincoln, the child of the backwoods? What if they found themselves in a rude log cabin, without windows or floors, in the heart of the wilderness, far away from schools, churches, and railroads, without newspapers, books or money; without the ordinary comforts, or even what we consider the necessities of life? What would they think of having to walk nine miles a day to attend a rude

school in a neighbor's cabin? What would they think of their chances for self-culture if they were obliged to scour the country on foot for fifty miles to borrow a few books, and then, after a hard day's work, to read them at night by the light of a log fire? What if they were obliged, like him, to start out on their careers with less than a single year's schooling? Yet out of such iron conditions arose the greatest of our presidents. In this inhospitable environment was built up the finest type of manhood the world has ever seen.

There is a grand success awaiting every one under the American flag who has the grit to seize his chance and fight his way to his own goal. But you must remember that your good opening is in yourself. As long as you think it is somewhere else, in somebody else, you will be a failure. Your opportunity is wrapped up in your own personality. The potency of your achievements is in yourself, just as the future oak is wrapped up in the acorn. Your success must be an evolution, an unfoldment, an expression of yourself.

No chance!

In a country where log-cabin boys and poor boys from the farm go to the White House?

In a country with thousands of libraries, hundreds of thousands of free day and night schools, free education lectures, free courses in education in nearly all the Young Men's Christian Associations?

Where even boys from the slums become our legislators, and where the poorest boys become our merchant princes, our great bankers and financiers?

Where so many business houses and institutions are built up by boys with no opportunity except their own energy and integrity?

Where brakemen and even section hands become railroad presidents?

In a land which has proved innumerable times that you cannot keep an energetic boy back after you have once given him the alphabet?

No chance, when history has proved many thousand times the disadvantage of too many advantages?

No chance! This has ever been the excuse of weak men.

V

BREAKING NEW GROUND

When Dupont was making excuses to Admiral Farragut for not taking the city of Charleston, the stern admiral said, "There is another reason you did not mention, *you did not believe you could do it.*"

The man who never believes he can do a thing that never was done before, never will do it. The sooner you become disillusioned as to getting any great assistance outside of yourself, and fall back upon your own inherent force, the better. Don't be afraid of your own ideas; believe in yourself; assert your individuality.

"Dare to go forward" was Baron Rothschild's life motto, and it has been the maxim of all those who have left their mark on the world.

The Howes, the Fields, the Stephensons, the Fultons, the Bells, the Morses, the Eliots, the Edisons, the Marconis, the Wrights—

the precedent breakers in every age and in every land—these are the men who break new ground, who lead civilization onward, upward.

Fearlessness and originality are characteristic of all men of progress. They have no reverence for the old simply because it is old.

It is ever the man who believes in his own idea; who can think and act without a crowd to back him; who is not afraid to stand alone; who is bold, original, resourceful; who has the courage to go where others have never been, to do what others have never done, that accomplishes things.

Men who have blazed new paths for civilization have always been precedent breakers.

Great men never copy one another. A master mind cannot be made to fit a pattern or conform to set routine.

General Grant did what all the generals who condemned him for not following war precedents in text books on military tactics could not do—he ended the war. Napoleon ignored all previous war methods, broke all war precedents, in his conquering march

through Europe. Men of force and initiative are always breaking precedents. Weak, timid, forceless men never break anything. Theodore Roosevelt had little use for White House precedents or political traditions. In every position, whether as police commissioner, governor, vice-president, or president, he always insisted on being himself—nobody else. He never tried to imitate. A great deal of his remarkable force comes from being himself.

No human being ever yet made a success in trying to be somebody else, no matter how great or successful that person might be. Success cannot be successfully copied; it is original; it is self-expression. A man is a failure just in proportion as he gets away from himself.

When Henry Ward Beecher and Phillips Brooks were at the height of their fame, hundreds of young clergymen tried to copy their style, their mannerisms, their mode of expression, gestures, habits. Not one of these imitators ever amounted to anything until he

stopped copying, imitating, and began to be himself.

The world ever makes way for the man with an idea. He is wanted everywhere. There is little room for leaners, taggers, trailers. The world is looking for the man with original force, who leaves the beaten track and pushes into new fields.

The force that is going to carry you to your goal is coiled up inside of you, in your energy, your pluck, your grit, your determination, your originality, your character.

The progressive man looks toward the light, he holds his mind open. He does not care how many people have done the thing before, or in what way they have done it, or how many superstitions engirdle it. The present state of the world's progress is the result of the constant breaking away from the past, the elimination of worn-out machinery, of cast-off ideas, foolish superstition, prejudice, and worn-out methods.

England not long since sold thirty-one modern warships, which cost fifteen million dollars, for less than five per cent. of what

it cost to build them. These ships had not been in commission a great many years, but such had been the progress in shipbuilding that they were already out of date.

Some of the most up-to-date machinery to-day will, within five years, be consigned to the junk shop by progressive manufacturers.

The slaves of precedent are the men who call difficult things impossible. "It cannot be done, it is impossible," is ever the cry of the precedent worshiper.

What does the world not owe to its precedent breakers, past and present? Take the tradition destroyers out of it, and who would care to read the world's history?

All the comforts, conveniences, and luxuries of modern life were conceived in the brains of men who broke away from precedent and hoary customs, and, often in spite of difficulty, opposition, and ridicule, established a new and better order of things that pushed the world forward thousands of years on its progressive march.

VI

THE MIRACLE OF SELF-CONFIDENCE

It was said that Napoleon's presence in a battle doubled the strength of his forces. Half the effectiveness of an army resides in the soldiers' faith in their leader. When the leader doubts, hesitates, wavers, the whole army is thrown into confusion; but his confidence doubles the assurance of every man under him.

The mental faculties, like soldiers, must believe in their leader—the unconquerable will.

An overmastering faith in oneself often enables comparatively ignorant men and women to do marvelous things—feats which sensitive, timid, doubting people, of far greater ability and much finer texture and nobler qualities, shirk from attempting.

Your achievement will never rise higher than your self-faith. It would be as reasonable for Napoleon to have expected to get his army over the Alps by sitting down and

declaring that the undertaking was too great for him as for you to hope to achieve anything significant in life while harboring grave doubts and fears as to your ability.

There is no law by which you can gain success without expecting it, vigorously demanding it, assuming it. There must be a strong, firm self-faith first.

A stream cannot rise higher than its source. A great success must have a great source in expectation, in self-confidence, and in persistent endeavor to attain it. No matter how great the ability, how large the genius, or how splendid the education, the achievement will never rise higher than the confidence. *He can who thinks he can, and he can't who thinks he can't.*

A soldier once took a message to Napoleon in such great haste that the horse he rode dropped dead before he delivered the paper. Napoleon dictated his answer and, handing it to the messenger, ordered him to mount his own horse and deliver it with all possible speed.

The messenger looked at the magnificent

animal, with its superb trappings, and said, "Nay, General, but this is too gorgeous, too magnificent, for a common soldier."

Napoleon said, "Nothing is too good or too magnificent for a French soldier."

The world is full of people like this poor French soldier, who think that what others have is too good for them; that it does not fit their humble condition; that they are not expected to have as good things as those who are "more favored." They do not realize how they weaken themselves by this mental attitude of self-depreciation or self-effacement.

Many people think that it was not intended they should have the best there is in this world; that the good and the beautiful things of life were not designed for them, but were reserved for those especially favored by fortune. They have grown up under this conviction of their inferiority, and of course they will be inferior until they claim superiority as their birthright. A vast number of men and women who are really capable of doing great things do small things, live me-

diocre lives, because they do not expect or demand enough of themselves.

Self-faith has ever been the best substitute for friends, pedigree, influence, and money. It is the best capital in the world; it has mastered more obstacles, overcome more difficulties, and carried through more enterprises, than any other human quality.

There is something in the atmosphere of the man who has a large and true estimate of himself, who believes that he is going to win out; something in his very appearance that wins half the battle before a blow is struck. Things get out of the way of the vigorous, affirmative man, which are always tripping the self-depreciating, negative man.

If we were to analyze the marvelous success of many of our self-made men, we should find that when they first started out in active life they held the confident, vigorous, persistent thought of and belief in their ability to accomplish what they had undertaken. Their mental attitude was set so stubbornly toward their goal that the doubts and fears which dog and hinder and frighten the man

who holds a low estimate of himself, who asks, demands, and expects but little of or for himself, got out of their path, and the world made way for them.

"If we choose to be no more than clods of clay," says Marie Corelli, "then we shall be used as clods of clay for braver feet to tread on."

If you go about with the acknowledgment of inferiority in your face and manner, if everything about you indicates that you do not believe in yourself, that you have very little respect for yourself, you certainly cannot blame others for taking you at your own estimate.

You will find a tremendous buttressing, supporting, encouraging power in the consciousness that the Creator made you for something high and noble, fashioned you marvelously for a great purpose; that there is an eternal aim, a divine plan, wrapped up within you, and that there will be something lacking in the world if you fail to do your part and to express the *best* thing in you in *the best possible way.*

VII

PHYSICAL VIGOR AND GETTING ON

FEW people realize how much physical vigor has to do with their getting on in the world. Every mental faculty, every bit of ability, every function is marvelously strengthened, and the whole life-efficiency multiplied very materially by vigorous health.

The little surplus of physical force which accompanies robust health makes all the difference between the courage and assurance necessary for doing great things and the timidity and uncertainty and weak initiative which handicap the physically weak.

The grand prize in life depends upon putting yourself every day to the test in superb condition, with every faculty intact, and with all the reserve force and power you can possibly store up. Yet you go to your business, a large part of the time, exhausted, with no force in your blood, no surplus power in your brain, no reserve of energy to save the day in life's great battle.

You cannot afford to take hold of the task upon which your life's success rests, with the tips of your fingers. You cannot afford to bring only a fraction of yourself to your work. You want to go to it a whole man, fresh, strong, and vigorous, so that it will be spontaneous, not forced; buoyant, not heavy. You want to go to your work with creative energy and originality—possessed of a strong, powerful individuality. If you go to it with jaded faculties and a sense of lassitude, after a night's dissipation or loss of sleep, it will inevitably suffer. Everything you do will bear the impress of weakness, and there is no success or satisfaction in weakness.

This is just where a great many people fail—in not bringing all of themselves to their task. The man who goes to his work with debilitated energy and low vitality, with all of his standards down and his ideals lagging, with a wavering mind and uncertain step, will never produce anything worth while.

A great general does not take his army to the supreme conflict, the decisive battle, in a demoralized condition. His soldiers must

be well-fed and superbly drilled for the great struggle.

Everything depends upon the care you take to keep yourself in superb condition for achievement in life's contest. A poorer horse with a better trainer will beat a better horse half-fed and half-cared for. One talent kept in prime condition will beat ten talents demoralized by vicious or careless living. If there is no fire or energy in your blood, no reserve in your constitution, you will go down in the first battle.

If a man thoroughly believes in himself, and has the physical stamina which makes him master of the situation, equal to any emergency, he is released from the slavery of worry, anxiety, uncertainty, and doubt which cripple the efforts of the weak.

There is a great creative force in a strong vitality, because it tones up and increases the power of all the faculties, so that they produce vastly more, are very much more efficient than they would be if the vitality were low. In fact, the excess of physical health which

makes bare existence a joy will prove a wonderful help in everything we may undertake.

The success aspirant ought to be jealous of any expenditure of force, any drain upon his vitality, not absolutely necessary, because it cuts down the percentage of his possible achievement.

There are multitudes of people who are mocked with an ambition for great things, but with no physical power to back it up; and yet other vast multitudes are squandering, wasting this precious success-power in all sorts of ways which give no satisfactory returns.

What would Theodore Roosevelt ever have accomplished had he not made a study of the physical side of himself? He would probably have been a pitiful failure. He says of himself: "I was a slender, sickly boy. I made my health what it was. I determined to be strong and well and did everything to make myself so."

Health and success are so largely dependent upon balance, upon symmetry of development, physical and mental harmony, that we should

do everything possible to secure that physical poise which also means mental and moral poise. A large part of our ills come from one-sided development, caused by overstimulating some tissue cells and starving others—over-feeding and underfeeding. Proper feeding, therefore, is of vast importance.

Exercise of mind and body seems to be the normal medicinal corrective of disease. It seems to be absolutely necessary for the preservation of robust health.

No function can be perfectly healthy, in a normal condition, unless it is exercised. Work seems to be the great regulator of the human machine. Idleness has always and everywhere bred mischief. Vice and crime are engendered during idleness. When a man is busy in some useful employment he is safe. He is protected from all sorts of temptations which injure him in idleness.

A celebrated English physician says that to attain a long life the brain must always be active when not asleep, and he lays great stress upon the necessity of everybody having

a hobby outside of the vocation which gives him a living, a hobby in which he will take delight, and which will exercise pleasantly, agreeably, and not in a hard, strenuous way, his mental faculties. Activity means life; inaction, death.

VIII

"HERE ONLY THE BEST IS GOOD ENOUGH"

THOUSANDS of people are held back all their lives and obliged to accept inferior positions because they cannot entirely overcome the handicap of slipshod habits formed early in life, habits of inaccuracy, of slovenliness, of skipping difficult problems in school, of slurring their work, shirking or half doing it.

I was much impressed by this motto, which I saw recently in a great establishment, "Here Only the Best Is Good Enough." What a life motto this would be! How it would revolutionize civilization if every one were to adopt it and use it; to resolve that, whatever they did, only the best they could do would be good enough, would satisfy them!

The history of the human race is full of the most horrible tragedies caused by carelessness and the inexcusable blunders of those who never formed the habit of accuracy, of thoroughness, of doing things to a finish. Not

long ago a whole town was washed away and many lives lost in Austin, Pennsylvania, because inferior and dishonest labor was put into the construction of a dam, which was built without a bedrock foundation for which provision had been made in the plans.

Everywhere over this broad earth we see the tragic results of botched work. Wooden legs, armless sleeves, numberless graves, fatherless and motherless homes, everywhere speak of somebody's carelessness, somebody's blunders, somebody's habit of inaccuracy.

If everybody put his conscience into his work, did it to a complete finish, it would not only reduce the loss of human life, the mangling and maiming of men and women, to a fraction of what it is at present, but it would also give us a higher quality of manhood and womanhood.

The habit of doing poor, slovenly work will, after a while, make the worker dishonest in other things. The man who habitually slights his work slights his character. Botched work makes a botched life. Our work is part of us. Every botched job you let go through

your hands diminishes your competence, your efficiency, your ability to do good work. It is an offense against your self-respect, an insult to your highest ideal. Every inferior piece of work you do is an enemy which pulls you down, keeps you from getting on.

One of the earmarks of success is the desire to do things to a finish; to be as particular in doing small things as big things. The boy who is going to succeed is not satisfied to do anything "pretty well," or to leave things half finished. Nothing but completion to perfection will satisfy the demand in him for the best. It is those who have this imperative demand for the best in their natures, and who will accept nothing short of it, that hold the banners of progress, that set the standards, the ideals, for others.

Some one has said: "It is a race between negligence and ignorance as to which can make the more trouble."

Many a young man is being kept down by what probably seems a small thing to him—negligence, lack of accuracy. He never quite finishes anything he undertakes; he cannot

be depended upon to do anything quite right; his work always needs looking over by some one else. Hundreds of clerks and bookkeepers are getting small salaries in poor positions to-day because they have never learned to do things absolutely right.

The majority of young people do not see that the steps which lead to the position above them are constructed, little by little, by the faithful performance of the common, humble, everyday duties of the position they are now filling. The things which you are now doing will unlock or bar the door to promotion.

Many employees are looking for some great thing to happen that will give them an opportunity to show their mettle. "What can there be," they say to themselves, "in this dry routine, in doing these common, ordinary things, to help me along?" But it is the youth who sees a great opportunity hidden in just these simple services, who sees a very uncommon chance in a common situation, a humble position, who gets on in the world. It is doing things a little better than those about you do them; being a little neater, a

little quicker, a little more accurate, a little more observant; it is ingenuity in finding new and progressive ways of doing old things; it is being a little more polite, a little more obliging, a little more tactful, a little more cheerful, optimistic, a little more energetic, helpful, than those about you, that attracts the attention of your employer and other employers also.

No matter how meager your salary, you cannot, on your own account, afford to let work go out of your hands without your unqualified endorsement.

When you finish a thing you ought to be able to say to yourself: "There, I am willing to stand for that piece of work. It is not pretty well done; it is done as well as I can do it; done to a complete finish. I will stand for that. I am willing to be judged by it."

Thoroughness characterizes all successful men. Genius is the art of taking infinite pains. The trouble with many young people is that they seem to think they can put any sort of poor, slipshod, half-done work into their careers and get first-class products.

Dickens would never consent to read before an audience until he had thoroughly prepared his selection. It was his practice to read a piece once a day for six months before giving it in public

Balzac, the great French novelist, sometimes worked a week on a single page, and yet many a modern mushroom writer wonders from whence came Balzac's fame!

Many excuse poor, slipshod work on the plea of lack of time. But in the ordinary situations of life there is plenty of time to do everything as it ought to be done, and if we formed the habit of excellence, of doing everything to a finish, our lives would be infinitely more satisfactory, more complete; there would be a wholeness instead of the incompleteness that characterizes most lives.

Reach to the highest, cling to it. Take no chances with anything that is inferior. Whatever your vocation, let *quality* be your slogan.

IX

FREEDOM AT ANY COST

MANY, many thousands of people live in a cramped and uncongenial environment; in an atmosphere which dampens enthusiasm, discourages ambition and effort, scatters energy, and wastes time. They have not the courage or stamina to cut the shackles that bind them, to throw away all crutches and props, and to rely on themselves to get into an environment where they can do what they desire. Their ambition finally dies through discouragement and inaction.

If you would attain that largeness of life, that fullness of self-expression, which expand all the faculties, you must get freedom at any cost.

Nothing will compensate you for stifling the best thing in you. Bring it out at any sacrifice. It often takes a great deal of friction, of suffering, or struggling with obstacles and misfortunes, before the strength of one's character is brought out. The diamond could

never reveal its depths of brilliancy and beauty, but for the friction of the stone which grinds its facets, polishes it, and lets in the light which discloses its hidden wealth. This is the price of its liberation from darkness.

Many people are imprisoned by ignorance. They never reach the freedom which education gives. Their mental powers are never unlocked. They have not the grit to struggle for emancipation, the stamina to make up for the lack of early training. They think they are too old to begin; the price of freedom seems too high to pay at their time of life, and so they plod upon a low plain when they could have gained the heights where superiority dwells. Others are so bound by the fetters of prejudice and superstition that their lives are narrow and mean. These are the most hopeless of all. They are so blinded that they do not even know they are not free, but they think other people are in prison.

Timidity also hinders freedom. Thousands of able young men and young women in this country are ambitious to make the most of themselves, but are completely fettered or

held back by an abnormal timidity, a lack of self-faith. They feel great unused powers within struggling for expression, but dread that they may fail.

The fear of being thought forward or egotistical seals their lips, palsies their hands, and drives their ambition back upon itself to die of inaction. They do not dare to give up a certainty for an uncertainty; they are afraid to push ahead. They wait and wait, hoping that some mysterious power may liberate them and give them confidence and hope.

To eliminate everything that can possibly retard us, to get into as harmonious an environment as possible, is the first preparation for a successful career. Most of us are so bound in some part of our nature that we cannot get free; cannot gain the liberty to do the larger thing possible to us. We go through life doing the smaller, the meaner, when the larger, the grander would be possible could we get rid of the things that handicap us.

The trouble with most of us is that, while ambitious to succeed, we do not put ourselves

in a condition to win. We trust too much to luck.

Ask the majority of men and women who have done great things in the world to what they owe their strength, their breadth of mind, and the diversity of experience which has enriched their lives. They will tell you that these are the fruits of struggle; that they acquired their finest discipline, their best character drill, in the effort to escape from an uncongenial environment; to break the bonds which enslaved them; to obtain an education; to get away from poverty; to carry out some cherished plan; to reach their ideal, whatever it was.

Unsatisfied longings and stifled ambitions eat away the very heart of desire. They sap strength of character, destroy hope, and blot out ideals. They play havoc with the lives of men and women; they make them mere shells, empty promises of what they might have been.

I do not believe that anybody in any circumstances can be happy until he has given vent to that grand passion which speaks

loudest in his nature; until he has made the best use of that gift which was intended to take precedence of all his other powers.

One talent with freedom is infinitely better than genius tied up and entangled so that it must do everything at a disadvantage.

There are plenty of men to-day working for others, who really have more ability than their employers; but who have been so enslaved, so entangled and faculty-bound by debt or unfortunate alliances, that they have not been able to get the freedom to express their ability.

Never put yourself in a position, no matter what the inducement—whether a big salary or other financial reward, or the promise of position or influence—where you cannot act the part of a man. Let no consideration tie your tongue or purchase your opinion. Regard your independence as your inalienable right, with which you will never part for any consideration.

Can anything compensate a promising young man for the loss of his freedom of action, his liberty of speech and conviction?

Can any money pay him for cringing and crawling, sneaking and apologizing, throughout his life, when it is within his power to hold up his head and without wincing look the world squarely in the face?

X

WHEN POVERTY IS A BLESSING

A FAMOUS artist, who was asked if he thought a young man who was studying with him would make a great painter, replied, "No, never. He has an income of six thousand pounds a year." This artist knew how the great struggle against thwarting difficulties brings out power and how hard it is to develop a strong, manly fiber in the sunshine of wealth.

"Those who have the misfortune to be rich men's sons are heavily weighted in the race," says Andrew Carnegie. "The vast majority of rich men's sons are unable to resist the temptations to which wealth subjects them, and they sink to unworthy lives. It is not from this class that the poor beginner has rivalry to fear. The partner's sons will never trouble you (the poor boys) much, but look out that some boys poorer, much poorer, than yourselves, whose parents cannot afford to give them any schooling, do not challenge you at the post and pass you at

the grandstand. Look out for the boy who has to plunge into work directly from the common school, and who begins by sweeping out the office. He is the probable dark horse that will take all the money and win all the applause."

The struggle to get away from poverty has been a great man-developer. Had every human being been born with a silver spoon in his mouth—had there been no necessity put upon him to work—the race would still be in its infancy.

A glance at the history of our country will show that the vast majority of our successful men in every field were poor boys at the start.

Our most useful and successful men have been evolved from the school of want and stern necessity. Our great merchants, railroad presidents, university presidents and professors, inventors, scientists, manufacturers, statesmen—men in every line of human activity—have for the most part been pushed forward by the goad of necessity, and led

onward by the desire to make the most of themselves.

How many young immigrants have come to this country uneducated, ignorant of our language, friendless and penniless, and yet have risen to positions of distinction and wealth, putting to shame tens of thousands of native-born youths who possessed every advantage of wealth, education, and opportunity, but who have never been heard from!

Power is the result of force overcome. The giant is made strong in wrestling with difficulties. It is impossible for one who does not have to struggle and to fight obstacles to develop fiber or stamina. "To live without trial is to die but half a man."

A youth, born and bred in the midst of luxury, who has always leaned upon others, who has never been obliged to fight his way up to his own loaf, and who has been coddled from his infancy, rarely develops great stamina or staying power. He is like the weak sapling in the forest compared with the giant oak which has fought every inch of its way

up from the acorn by struggling with storms and tempests.

I am no advocate of the blessings of poverty, considered as a finality. Poverty is of no value except as a vantage ground for a starting point. It is only good as is the apparatus in the gymnasium—to develop the man. In itself it is a curse—slavery—but it is the great thing to get away from; and it is the getting away from it—if honestly and conscientiously done—that calls out the man, that develops the human giant.

Grover Cleveland, who was once a poor clerk at a salary of fifty dollars a year, said: "There is surely no development of mental traits, and no stimulation of the forces of true manhood so thorough and so imperiously effective as those produced by the combination of well-regulated ambition with the healthful rigors of poverty."

What would the average youth do if he were not compelled by necessity to work—if he were not obliged to exert himself in order to get the thing he wants? If he already has all he wants, why should he struggle for more?

Not one in ten thousand would go through the struggle with poverty—the wrestling with necessity—just to produce character and make himself a stronger man, but he would do it for selfish reasons—to satisfy his ambition and get that which he longs for for himself and those he loves.

The boy who is conscious that he has a fortune awaiting him says to himself, "What is the use of getting up early in the morning and working one's life out? I have money enough coming to me to take care of myself as long as I live." So he turns over and takes another nap, while the boy who has nothing in the world but his own self to depend upon feels the spur of necessity forcing him out of bed in the morning. He knows there is no other way open for him but the way of struggle. He has nobody to lean on—nobody to help him. He knows that it is a question either of being a nobody or getting up and hustling for dear life.

Thus, shrewd Nature, in making man get that which he wants most by the way of necessity, brings about her great ends of

civilization and character-development of the race. The money, the property, the position are small things in comparison with the man she is after.

What price will Nature not pay for a man? She will put him through the hardest school of discipline, and train him for years in the great university of experience, in order to perfect her work. The mere money or property the man gets on the way is only incidental. Nature is after the man. She does not care a fig for the money, in comparison; but she will pay any price for a human giant.

XI

THE SPIRIT IN WHICH YOU WORK

A TEST of the quality of the individual is the spirit in which he does his work. If he goes to it grudgingly, like a slave under the lash; if he feels the drudgery in it; if his enthusiasm and love for it do not lift it out of the commonness and make it a delight instead of a bore, he will never make a very great place for himself in the world.

The attitude with which a man approaches his task has everything to do with the quality and efficiency of his work, and with its influence upon his character. What a man does is a part of himself. It is the expression of what he stands for. Our life-work is an out-picturing of our ambition, our ideals, our real selves. If you see a man's work you see the man.

No one can respect himself, or have that sublime faith in himself which is essential to high achievement, when he puts mean, half-hearted, slipshod service into what he

does. He cannot get his highest self-approval until he does his level best. No man can do his best, call out the highest thing in him, while he regards his occupation as drudgery or a bore.

Multitudes of people do not half respect their work. They look upon it as a disagreeable necessity for providing bread and butter, clothing and shelter—as unavoidable drudgery—instead of as a great man builder, a great life university for the development of manhood and womanhood.

They do not see the divinity in the spur of necessity which compels man to develop the best thing in him; to unfold his possibilities by his struggle to attain his ambition, to conquer the enemies of his prosperity and his happiness.

They cannot see the curse in the unearned dollar, which takes the spur out of the motive. Work to them is sheer drudgery—an unmitigated evil.

They do not see the stamina, the grit, the nobility and the manhood which come from being forced to conquer what they get. No

one can make a real success of his life when he is all the time grumbling or apologizing for what he is doing. It is a confession of weakness.

Under no circumstances allow yourself to do anything as a drudge. Nothing is more demoralizing. No matter if circumstances force you to do something which is distasteful, compel yourself to find something interesting and instructive in it. Everything that is necessary to be done is full of interest for somebody. It is all a question of the attitude of mind in which we go to our task. The right attitude of mind will make any necessary work interesting and educative.

If your occupation is distasteful, every rebellious thought, every feeling of disgust, only surrounds you with a failure atmosphere which is sure to attract more failure. The magnet that brings success and happiness must be charged with a positive, optimistic, enthusiastic force.

No matter how humble your work may seem, do it in the spirit of an artist, of a master. In this way you lift it out of com-

monness and rob it of what would otherwise be drudgery.

If you bring to your work the spirit of an artist, instead of an artisan—if you bring a burning zeal, an all-absorbing enthusiasm—if you determine to put the best there is in you in everything you do, no matter what it is, you will not long be troubled with a sense of drudgery. Everything depends on the spirit we bring to the task. The right spirit makes an artist in the humblest task, while the wrong spirit makes an artisan in any calling, no matter how high that calling may be.

There is a dignity, an indescribable quality of superiority, in everything we do which we thoroughly and honestly respect. There is nothing belittling or menial which has to be done for the welfare of the race.

Your life-work is your statue. It is beautiful or hideous, lovely or ugly, inspiring or debasing, as you make it.

Every errand you do, every letter you write, every piece of merchandise you sell, every conversation, every thought of yours—every-

thing you do or think is a blow of the chisel which mars or beautifies the statue.

The habit of insisting upon the best of which you are capable will make all the difference between mediocrity or failure, and a successful career.

The man who has not learned the secret of taking the drudgery out of his task by flinging his whole soul into it, has not learned the first principles of success or happiness. It is perfectly possible to so exalt the most ordinary business, by bringing to it the spirit of a master, as to make of it a dignified vocation.

The trouble with us is that we drop into a humdrum existence and do our work mechanically, with no heart, no vim, and no purpose. We do not learn the fine art of living for growth, for mind and soul expansion.

We cannot think much of ourselves when we are not honest in our work—when we are not doing our level best.

Start out with the tacit understanding with yourself that you will be a man at all hazards; that your work shall express the highest and

the best things in you, and that you cannot afford to debase or demoralize yourself, by appealing to the lowest, the most despicable, mean side of yourself, by deteriorating, by botching your work.

XII

DO YOU TALK WELL?

Ex-President Eliot of Harvard says: "I recognize but one mental acquisition that is an essential part of the education of a lady or gentleman; namely, an accurate and refined use of the mother-tongue."

To be a good conversationalist, able to interest people, to rivet their attention, to draw them to you naturally by the very superiority of your conversational ability, is to be the possessor of a very great accomplishment, one which is superior to all others.

It not only helps you to make a good impression upon strangers, it also helps you to make and keep friends. It opens doors and softens hearts. It makes you interesting in all sorts of company. It helps you to get on in the world. It sends you clients, patients, customers. It helps you into the best society, even though you are poor.

Good talkers are always sought after in society. Everybody wants to invite Mrs.

So-and-So to dinners or receptions because she is such a good talker. She entertains. She may have many defects, but people enjoy her society because she can talk well.

Most of us are bunglers in our conversation, because we do not make an art of it; we do not take the trouble or pains to learn to talk well. We do not read enough or think enough. Most of us express ourselves in sloppy, slipshod English, because it is so much easier to do so than it is to think before we speak, to make an effort to express ourselves with elegance, ease, and force.

Thousands of young people who envy such of their mates as are getting on faster than they are keep on wasting their time, saying nothing but the most frivolous, senseless things—things which do not rise to the level of humor, but the foolish, silly talk which demoralizes one's ambition, lowers one's ideals and all the standards of life, because it begets habits of superficial and senseless thinking.

On the streets, on the cars, and in public places, loud, coarse voices are heard in light, flippant, slipshod speech, in rude, slang ex-

pression. "You're talking through your hat;" "Search me;" "You just bet;" "Well, that's the limit;" "I hate that man; he gets on my nerves," and a score of other such vulgarities, we often hear.

Nothing else will indicate your fineness or coarseness of culture, your breeding or lack of it, so quickly as your conversation. It will tell your whole life's story. What you say, and how you say it, will betray all your secrets, will give the world your true measure.

How many people owe their advancement, their position, largely to their ability to talk well! Making a good appearance, a favorable first impression, is everything, and no one can do this so well as a charming talker. How many men in public life owe their success and popularity largely to their fine conversational powers! Many a man has lifted himself to Congress or into a governorship, or other high office, by his ability to talk well. Many a man has talked himself into a good position and a fine salary, when his ability alone would never have carried him there.

To be a good conversationalist you must be spontaneous, buoyant, natural, sympathetic, and must show a spirit of good will. You must enter heart and soul into things which interest others. You must get the attention of people and hold it by interesting them, and you can only interest them by a warm sympathy. If you are cold, distant and unsympathetic, you cannot hold their attention.

Nothing else will develop the brain and character more than the constant effort to talk well, intelligently, interestingly, upon all sorts of topics. There is a splendid discipline in the constant effort to express one's thoughts in clear, lucid, simple language and in an interesting manner. I know people who are such superb conversers that no one would ever dream that they have not had the advantages of the higher schools.

It is a great treat to converse with people who are masters of this art.

If you are ambitious to talk well, you must be as much as possible in the society of well-bred, cultured people. If you seclude your-

self, though you are a college graduate, you will be a poor converser.

We all sympathize with people, especially the timid and shy, who have that unhappy feeling of repression and stifling of thought, when they make an effort to say something and cannot.

If you find that your ideas fly from you when you attempt to express them, that you stammer and flounder about for words which you are unable to find, you may be sure that every honest effort you make, even if you fail in your attempt, will make it all the easier for you to speak well the next time. It is remarkable, if one keeps on trying, how quickly he will conquer his awkwardness and self-consciousness, and will gain ease of manner and facility of expression.

Many people have good thoughts and original ideas, but they cannot express them because of the poverty of their vocabulary. They have not words enough to clothe their ideas and make them attractive. They talk in a circle, repeat and repeat, because, when they want a particular word to convey their exact meaning, they cannot find it.

Good reading will not only broaden the mind and give new ideas, but it will also increase one's vocabulary wonderfully, and that is a great aid to conversation.

XIII

THE SALARY NOT IN YOUR PAY ENVELOPE

If I were allowed but one utterance on this subject, so vital to every young man starting on the journey of life, I would say: "Don't think too much of the amount of salary your employer gives you at the start. Think, rather, of the possible salary you can give yourself, in increasing your skill, in expanding your experience, in enlarging and ennobling yourself."

An employer's work is material with which to build character and manhood. It is life's school for practical training of the faculties, stretching the mind, and strengthening and developing the intellect, not a mere mill for grinding out a salary of dollars and cents.

A boy or a man who works simply for his salary, and is actuated by no higher motive, is dishonest, and the one whom he most defrauds is himself. He is cheating himself, in the quality of his daily work, of that which

all the after years, labor as he may, can never give him back.

The quality which you put into your work will determine the quality of your life. The habit of insisting upon the best of which you are capable, of always demanding of yourself the highest, never accepting the lowest or second best, no matter how small your remuneration, will make all the difference to you between failure and success.

You can draw from the faithfulness of your work, from the grand spirit which you bring to it, the high purpose which emanates from you in its performance, a recompense so munificent, that what your employer pays you will seem ridiculous beside it. He pays you in dollars; you pay yourself in valuable experience, in fine training, in increased efficiency, in splendid discipline, in self-expression, in character building. How small and narrow and really blind to his own interests must be the youth who can weigh a question of salary against all those privileges he receives in exchange for the very meager services he is able to render!

Do not fear that your employer will not recognize your merit and advance you as rapidly as you deserve. If he is looking for efficient employees—and what employer is not?—it will be to his interest to do so—just as soon as it is profitable.

Often we see bright boys who have worked, perhaps for years, on small salaries, suddenly jumping, as if by magic, into high and responsible positions. Why? Simply because, while their employers were paying them but a few dollars a week, they were paying themselves vastly more in the fine quality of their work, in the enthusiasm, determination, and high purpose they brought to their tasks, and in increased insight into business methods.

Many young employees, just because they do not get quite as much salary as they think they should, deliberately throw away all of the other, larger, grander remuneration possible for them to get outside of their pay envelope, for the sake of "getting square" with their employer. They deliberately adopt a shirking, do-as-little-as-possible policy, and

instead of getting this larger, more important salary, which they can pay themselves, they prefer the consequent arrested development, and become small, narrow, inefficient, rutty men and women, with nothing large or magnanimous, nothing broad, noble, progressive in their nature.

Their leadership faculties, their initiative, their planning ability, their ingenuity and resourcefulness, inventiveness, and all the qualities which make the leader, the large, full, complete man, remain undeveloped. While trying to "get square" with their employer, by giving him pinched service, they blight their own growth, strangle their own prospects, and go through life half men instead of full men—small, narrow, weak men instead of the strong, grand, complete men they might be.

When you get a job, just think of yourself as actually starting out in business for yourself, as really working for yourself. Get as much salary as you can, but remember that that is a very small part of the consideration.

You have actually gotten an opportunity to get right into the very heart of the great activities of a large concern, to get close to men who do things; an opportunity to drink in, through your eyes and your ears, knowledge wherever you go in the establishment, knowledge that will be invaluable to you in the future.

Resolve that you will call upon all of your resourcefulness, your inventiveness, your ingenuity, to devise new and better ways of doing things; that you will be progressive, up-to-date; that you will enter into your work with a spirit of enthusiasm and a zest which know no bounds, and you will be surprised to see how quickly you will attract the attention of those above you.

The smallest people in the world are those who work for salary alone. The little money you get in your pay envelope is a pretty small, low motive for which to work. It may be necessary to secure your bread and butter, but you have something infinitely higher to satisfy than that; that is, your sense of the

right; the demand in you to do your level best, to be a man, to do the square thing, the fair thing. This should speak so loud in you that the mere bread-and-butter question will be insignificant in comparison.

XIV

BE GOOD TO YOURSELF

Some people are very careful to keep the pianos in their homes in tune, but they never trouble themselves about the human instruments which are out of tune most of the time. They try to play the great life symphonies on a living instrument that is jangled and out of tune, and then wonder why they produce discord instead of harmony.

The great aim of life should be to keep our powers up to the highest possible standard, to so conserve our energies, guard our health, that we can make every occasion a great occasion. It is every one's sacred duty to keep himself in a condition to do the biggest thing possible to him.

Everywhere we see young men and women crippled in their careers, plodding along in mediocrity, capable of great things, but doing little things, because they have not vitality enough to push their way and overcome the obstacles in their path.

In order to obtain complete mastery of all his powers and possibilities, a man must be good to himself mentally, he must think well of himself. "As a man thinketh in his heart, so is he." His opinion of himself will be reproduced by the life processes within him and out-pictured in his body. If you would make the most of yourself, never picture yourself as anything different from what you would actually be, the man or woman you long to become.

In every place of business we find employees going about only half awake, half alive; their bodies are full of dead, poisoned cells, because of wrong living, wrong thinking, evil habits. Is it any wonder that they get so little out of life when they put so little into it?

To be confronted by a great opportunity of which you are powerless to take advantage, because you have let your energy leak away in useless ways, or to feel that you can only take hold of your great chance tremblingly, weakly, with doubt instead of assurance and a consciousness of vigor, is one of the most

disheartening experiences that can ever come to a human being.

Few people treat their bodies with the same wise care and consideration that they bestow upon a valuable piece of machinery or property of any kind from which they expect large returns.

Take the treatment of the digestive apparatus, for instance, which really supplies the motor power for the whole body, and we will find that most of us do not give it half a chance to do its work properly. So much energy is spent trying to assimilate varied surplus, improper food, that there is none left to assimilate and digest that which is actually needed. There are many who go to the other extreme and do not get enough variety in their food, so that some of their tissues are in a chronic condition of semi-starvation.

Many people overtax their vitality by not taking needed rest and recreation, because they feel they cannot spare the time from their business or household cares.

Of what use is ability if you cannot use it, of forces that are demoralized, weakened by

petty, false economies; what use is great brain power, even genius, if you are physically weak, if your vitality is so reduced, either by vicious living or lack of proper care or rest, that your energy becomes exhausted with the very least effort?

An author's book is wishy-washy, does not get hold of the reader, because he had no vigor, no surplus vitality to put into it. The book does not arouse because the author was not aroused when he wrote it. It is lifeless because of the writer's low state of vitality. The clergyman does not get hold of his people because he lacks stamina, force, and physical vitality. He is a weakling mentally because he is a weakling physically. The teacher does not arouse or inspire his pupil because he lacks life and enthusiasm himself. His brain and nerves are fagged, his energy exhausted, burned out, his strength depleted, because he has not been good to himself.

A young man who is trying to make the most of his life cannot be too good to himself. Everything which ministers to his comfort and ease gives him a sense of harmony, assur-

ance, and added power. Anything which will add to his self-respect, and will keep discord away from him, he should have at any cost he can afford. Above all else, he should have a cozy, comfortable, and happy home.

Dissipators of precious vitality are the wickedest kind of spendthrifts; they are worse than money spendthrifts; they are suicides, for they are killing their every chance in life.

It is as great a sin not to be good to oneself as not to be good to others.

The great thing in life is efficiency. If you amount to anything in the world, your time is valuable, your energy precious. They are your success capital and you cannot afford heedlessly to throw them away or trifle with them.

Whatever else you do, husband your strength, save your vitality, hang on to it with the determination with which a drowning man seizes and clings to a log or spar at sea. Store up every bit of your physical force, for it is your achievement material, your manhood timber. Having this, the man who has no

money is rich compared with the man of wealth who has squandered his vitality, thrown away his precious life energy. Gold is but dross compared with this, diamonds but rubbish; houses and lands are contemptible beside it.

XV

KEEPING FIT FOR WORK

ACHIEVEMENT does not depend so much upon the size of the deposits you have in the bank as upon the amount of capital you have in yourself, the effectiveness with which you can use it, and the power you can bring to your vocation. A man who is weakened by ill health, or who has sapped his energy by excessive use of tobacco or alcohol, or in any other way, has small chance for success when pitted against one who is sound and vigorous in every organ and faculty.

If you are level-headed, dead-in-earnest, and bound to make the most of yourself, you will regard every bit of energy and every source of power, physical, mental, and moral, as precious life capital not to be parted with except for some worthy equivalent.

You will look upon every form of dissipation, and every little loss of energy, as an unpardonable waste, a sin—almost a crime.

You will stop every leak of energy and

prevent every unnecessary drain of your success capital, so that all the force you can muster, all the power you can command, shall be expended most economically and effectively.

You will keep every faculty and function up to a standard of the highest excellence, so that you can come to your task in the morning a whole man, with every faculty intent, and every function normal.

If you cannot carry a strong, vigorous personality to your work every day, or if you bring but a small part of yourself to your task, you will realize but a small part of your possibilities.

One of the most foolish or insane things that a person can do is to go to his work in the morning with vitiated energy, wasted vitality, and a system so wearied that he cannot do vigorous, spontaneous work, but must force himself to do everything by sheer will power.

Keep yourself fit for work, so that you can do it with ease and dignity, and without struggle, strain, or loss. Approach your work

with the air of a conqueror, and with assurance of victory in your very step. If you are at the top of your condition, your manner, even, will radiate power. You will exhale force from every pore. One can accomplish more in a single hour if he feels the thrill of health pulsating through his entire being, than he can in a whole day if his physical condition is at a low ebb.

It is sad to see a young man trying to win a high place with a broken-down constitution, or with his faculties half trained and his success army completely demoralized, but the saddest thing of all is that wise living might have made fulfillment of ambition possible, and enriched the world with a noble, well-rounded life.

The real material with which you build your career is within you. Your own self is your greatest capital. The secret of your future achievement is locked up in your brain, in your nerves, in your muscles, in your ambition, in your determination, and in your ideal. Everything depends upon your physical and mental condition, for that governs your

vitality, your vigor, and your ability to do things. The amount of physical and mental force you are able to use in your vocation will measure your ultimate success, and whatever lessens this force, or the effectiveness of your achievement capital, will cut down your usefulness in life and your chances of success.

A great many people dissipate more energy between the time when they leave their work at night and when they return to it in the morning than they expend all day in their vocations, though they would be shocked and offended if any one were to tell them so. They think that physical dissipation is the only method of energy-sapping. But men and women of exemplary moral habits dissipate their vitality in a hundred ways. They indulge in wrong thinking; they worry; they fret; they fear this and the other imaginary thing; and they carry their business home with them, and work as hard mentally after business hours as during them.

Of what use is great success capital, of mental and physical equipment, if you are not wise enough to manage it to the best

advantage, and to make it last until your success is assured?

A weakness anywhere mars one's whole career. It will rise up as a ghost all through one's life-work, mortifying, condemning, and convincing one of past error. Every indiscretion or wrong indulgence simply opens a leak which drains off success capital.

Nature is not sentimental or merciful. If you violate her law, you must pay the penalty, though you sit on a throne; king or beggar is all the same with her. You cannot plead weakness or handicap as an excuse for failure. She demands that you be ever at the top of your condition, that you always do your best, and will accept no excuse or apology.

XVI

SELF-RELIANCE MARKS THE WINNER

One of the worst faults of the average man is that, if he does not possess commanding talents in some particular direction, he often does not think it worth while to make the most of what he has. Yet many a man has proved himself a great leader who did not seem to be so naturally—who showed at first very little evidence of self-reliance. We never know what resources or possibilities of strength are ours until we put our powers to the test.

Self-reliance has ever been the best substitute for friends, influence, capital, a pedigree, or assistance. It has mastered more obstacles, overcome more difficulties, carried through more enterprises, perfected more inventions, than any other human quality.

Every normal person is capable of independence and self-reliance, yet comparatively few people ever develop their ability to stand alone. It is so much easier to lean, to trail, to follow somebody else, to let others do the

thinking and the planning and the work, instead of doing it ourselves.

What is there so paralyzing to strenuous endeavor, so fatal to self-exertion, as the feeling that there is no necessity for exertion because somebody else has done everything for us!

The man who tries to give his children a start in the world so that they will not have to struggle as hard as he had to, is unconsciously bringing disaster upon them. What he calls giving them a start in the world will probably give them a setback. Young people need all the motive power they can get. They are naturally leaners, imitators, copiers, and it is easy for them to develop into echoes, imitations. They will not walk alone while you furnish crutches; they will lean upon you just as long as you will let them.

It is self-help, not pulls or influence, self-reliance, not leaning, that develops stamina and strength. "He who sits on the cushion of advantage goes to sleep."

It is the man who strips himself of every prop, who throws away his crutches, burns

his bridges behind him, and depends upon himself, that wins. Self-reliance is the key that opens the door to achievement. Self-reliance is the unfolder of power.

It does not take a great amount of skill, a long experience in seamanship, to steer a ship in a calm. It is when the ocean is lashed into fury by the tempest; it is when the ship is plowing through the trough of the sea which threatens to engulf it; when everybody else is terrified; when there is a panic on board among the passengers, and when the crew is in mutiny, that the captain's seamanship is tested.

It is only when the brain is tested to its utmost, when every bit of ingenuity and sagacity a man possesses must come to the rescue of a possible failure, that he will develop his greatest strength. It takes months and years of effort to stretch small capital over a large business without disaster.

It is when money is scarce and business dull, and living high, that the real man is making his greatest progress. Where there is no struggle, there is no growth, no character.

The moment you give up trying to get help from others, and become independent and self-reliant, you will start on the road to success. The moment you throw overboard all help outside of yourself, you will develop strength you never before realized you possessed.

Outside help may seem to you a blessing at times; but it is usually a curse because of its crippling power. People who give you money are not your best friends. Your friends are those who urge you, who force you to depend upon yourself, to help yourself.

There are plenty of people older than you are, with only one leg or one arm, who manage to earn a living, while you who are healthy and physically able to work may be looking to others for assistance.

No able-bodied person can feel that he is quite a man while he is dependent. When one has a trade, a profession, or some kind of occupation which makes him absolutely independent, he feels a sense of added power, resourcefulness, completeness, which nothing else can give.

One reason why so many people carry such little weight in the world is because they are afraid to do things or to have convictions of their own. They do not dare to do their own thinking. They must trim a little here and a little there so as not to antagonize. They put out feelers to see how you stand and whether you agree with them before they dare assert what they think, and then their opinion is merely a modification of your own.

We only feel contempt for the man who does not dare to show himself, to express his opinion until he knows ours, for fear he may run counter to it or offend us, while there is something in human nature which loves the genuine, the true, the man who has an opinion of his own and dares to assert it, who has a creed and dares to live it, who has convictions and dares to stand by them.

XVII

OUR HEART'S DESIRE

Our heart longings, our soul aspirations, are something more than mere vaporings of the imagination or idle dreams. They are prophecies, predictions, couriers, forerunners of things which can become realities. They are indicators of our possibilities. They measure the height of our aim, the range of our efficiency.

Many people allow their desires and longings to fade out. They do not realize that the very intensity and persistency of their desire increase the power to realize their dreams.

Our heart yearnings inspire our creative energies to do the things we long for. They are a constant tonic to our faculties and increase our ability, tending to make our dreams come true.

Nature is a great one-price storekeeper who hands us out what we ask for if we pay the price. Our thoughts are like roots which

reach out in every direction into the cosmic ocean of formless energy, and these thought-roots set in motion vibrations like themselves and attract the affinities of our desires and ambitions.

The bird does not have an instinct to fly South in winter without a real South to match it; nor has the Creator given to us these heart yearnings, soul longings for a larger, completer life, for an opportunity for a full expression of our possibilities, nor the longing for immortality, without a reality to match them.

There is a divinity behind our legitimate desires.

By the desires that have divinity in them I do not refer to the things that we want but do not need; I do not refer to the desires that turn to dead-sea fruit on our lips or to ashes when eaten, but to the legitimate desires of the soul for the realization of those ideals, the longing for full, complete self-expression, for the time and opportunity for the weaving of the pattern shown us in the moment of our highest transfiguration. Our

ideals are the foreshadowing outlines of realities behind them—the substance of the things hoped for.

We are constantly increasing or decreasing our efficiency by the quality and character of our thoughts, emotions, and ideals. You can read a man's character if you know his ideal, for this always dominates his life.

We develop the quality of the thought, emotion, ideal, or ambition which takes the strongest hold upon us. Therefore, you should let everything in you point toward superiority, nobility. Let there be an upward trend in your thinking. Resolve that you will never have anything to do with inferiority in your thoughts or your actions; that whatever you do shall bear the stamp of excellence.

This up-reaching of the mind, this stretching of the mentality toward higher ideals and grander things, has an elevating, transforming influence which tends to lift the whole life to higher levels. A mind so trained would always be in a condition to exercise its maximum power and overcome inharmony, unkindness

and the hundred and one enemies of our peace, comfort, efficiency, and success.

What we try persistently to express we tend to achieve, even though it may not seem likely or even possible. If we always try to express the ideal, the thing we would like to come true in our lives, whether it be robust health, a noble character, or a superb career, if we visualize it as vividly as possible and try with all our might to realize it, it is much more likely to come to us than if we do not.

It is only when desire crystallizes into resolve that it is effective. It is the desire coupled with the vigorous determination to realize it that produces the creative power. It is the yearning, the longing and striving together, that produce results. But a desire, a longing without endeavor, a yearning abandoned or held indifferently, will vanish without realization.

Our ideals are great character-molders, and have a tremendous life-shaping influence. Our heart's habitual desire soon shows itself in the face; out-pictures itself in the life.

Whatever comes to us in life we create first in our mentality. As the building is a reality in all its details in the architect's mind before a stone or brick is laid, so we create mentally everything which later becomes a reality in our achievement.

Our visions are the plans of the possible life structure; but they will end in plans if we do not follow them up with a vigorous effort to make them real; just as the architect's plans will end in his drawings if they are not followed up and made real by the builder.

If you wish to improve yourself in any particular, visualize the quality as vividly and as tenaciously as possible and hold a superior ideal along the line of your ambition. Keep this persistently in the mind until you feel its uplift and realization in your life. Gradually the weak, imperfect man, whom mistakes, sins, and wrong living have made, will be replaced by the ideal man; your other, better, God-self.

There is a tremendous creative, producing power in the perpetual focusing of the mind

along the line of the desire, the ambition. It develops a marvelous power to attract, to create the thing for which we long.

Our mental attitude, our heart's desire, is our perpetual prayer which Nature answers. She takes it for granted that we desire what our heart asks for—that what we want we are headed toward, and she helps us to it.

XVIII

THE PHILOSOPHY OF EXPECTANCY

THERE is a tremendous power in the habit of expectancy, of believing that we shall realize our ambition; that our dreams will come true.

There is nothing else so helpful as the carrying of an optimistic, expectant attitude—the attitude which always looks for and expects the best, the highest, the happiest.

What we believe is coming to us is a tremendous creative motive. The dream of home, of prosperity, the expectancy of being a person of influence, of standing for something, of carrying weight in our community—all these things are powerful creative motives.

How many take it for granted that there are plenty of good things in this world for others, comforts, luxuries, fine houses, good clothes, opportunity for travel, leisure, but not for them! They settle down into the conviction that these things do not belong

to them, but are for those in a very different class.

But why are they in a different class? Simply because they think themselves into another class; think themselves into inferiority; because they place limits for themselves. By what philosophy can one obtain the good things of the world when he is thoroughly convinced that they are not for him?

If you go about with an apologetic air as though you would pick up anything that anybody else dropped and be glad to get it, but that you do not expect much for yourself; as though you do not believe that the grand things, the good things of the world were intended for you, you will pass for a very small man.

We tend to get what we expect, and if we expect nothing we get nothing. No one can become prosperous when he expects or half expects to remain poor.

To be ambitious for wealth and yet always expecting to be poor, to be always doubting your ability to get what you long for, is like trying to reach East by traveling West.

There is no philosophy which will help a man to succeed when he is always doubting his ability to succeed, and thus is attracting failure. The man who would succeed must expect success. He must think progressively, creatively, constructively, inventively, and, above all, optimistically.

It is fatal to work for one thing and to expect something else. No matter how much one may long for prosperity, a miserable, poverty-stricken mental attitude will close all the avenues to it.

Most people neutralize a large part of their effort because their mental attitude does not correspond with their endeavor, so that while working for one thing they are really expecting something else. They discourage, drive away, the very thing they are pursuing by holding the wrong mental attitude towards it. They do not approach their work with that expectancy or assurance of victory which attracts, which forces results, that determination and confidence which knows no defeat.

"Whatever the soul is taught to expect, that it will build."

Nothing else will hasten the development of a disease so quickly as that attitude of mind which tends to lower the vitality by constantly looking for the thing we dread, always expecting and watching for every symptom which heralds it. This perpetual expectancy of something which is going to make us suffer and finally kill us has a terribly depressing influence. It dries up the very source of life and vitality, and causes the victim to fail rapidly. It is hopeful expectancy, implicit faith, that heals disease, changes habit and character. Expectancy of relief and unquestioned faith in the remedy or the physician are much more healing potencies than either the remedy or the physician.

The very habit of expecting that the future is full of good things for you, that you are going to be healthy, prosperous, and happy, and stand for something in your community, will prove of more value to you than money capital in starting life.

Most successful men I have known had the habit of expecting things to turn out right. No matter how black or discouraging the outlook, they held tenaciously to their faith in the final outcome. This habit of holding an expectant attitude in some mysterious way unknown to us attracts the thing for which we long, just as though our own were always seeking us when we were seeking it.

Our faculties work under orders, and they tend to do or produce what is expected of them. If we expect a great deal, make a great demand of them, and insist on their helping us to carry out our ambition, they fall into line and proceed to help us.

The habit of expecting great things of ourselves calls out the best in us. It tends to awaken forces which, but for the greater demand, the higher call, would remain latent.

Believe with all your heart that you will do what you were made to do. Never for an instant harbor a doubt of it. Drive such a thought out of your mind, and entertain

only the friend thoughts or ideals of the thing you are determined to achieve.

Live in the very soul of expectation of better things; in the conviction that something arge, grand, and beautiful will await you if your efforts are intelligent, if your mind is kept in a creative condition and you struggle upward to your goal.

There is no more uplifting habit than that of bearing a hopeful attitude, of expecting that things are going to turn out well and not ill; that we are going to succeed and not fail; that, no matter what may or may not happen, we are going to be happy.

The man who is endowed with great expectancy and is determined to reach his goal, let what will stand in his way, by his very resolution gets rid of a lot of success enemies which trip up the weak and the irresolute.

XIX

ALWAYS IMPROVING SOMETHING SOMEWHERE

If left at rest, the purest water will soon become stagnant, and the most ably conducted businesses, if their proprietors are not constantly on the alert—eternally vigilant in looking for better methods and the latest improvements—will eventually retrograde.

A marked characteristic of the progressive man is that he is always improving something somewhere. He has a horror of possible deterioration, and he knows the demoralizing, disintegrating power of familiarity with inferiority.

No man can afford to rest content with bringing his business up to a certain point. He must ever be reaching out beyond that point. The moment he is satisfied that he cannot carry improvements any further, that moment marks the beginning of the decay of his business.

Start out every morning with the determination to improve upon the day before. Re-

solve to leave your office, factory, or other place of business at night with things in a little better condition than they were the night before. Make some improvement somewhere every day. Move your pegs a little further along or a little higher up. You will be surprised to see the transformation in your business within a year.

This habit of eternally improving things, of jacking them up a little higher, making everything a little better, is contagious. Your employees will catch the spirit and try to improve on their day's work.

If you can spur people about you to do their best voluntarily, you will have a powerful ally in your work.

The man who is a perpetual inspiration to everybody about him has a tremendous advantage over the man who is a constant depressant, a discourager, who kills ambition by his criticism and harsh judgment.

The progressive man must keep in touch with his competitors. He must visit model stores, business fairs, shows, and openings—everything that will give him an opportunity

to study better methods than his own—to gather new ideas, and to put new blood into the arteries of his business.

A successful Chicago grocer says that a week's vacation, spent in visiting the large grocery stores of the country, entirely changes his way of looking at his business. Every year this man takes a trip East to study the methods and management of leading houses in his line. He feels that this is absolutely necessary in order to keep from falling into ruts, and to enable him to look at his business from a broad and impartial standpoint.

Besides getting many new ideas, suggestions for more effective ways of doing business, and better methods of selecting and displaying goods, he declares that on his return from this yearly trip his store does not look like the same place it was when he left it but a week before.

Little defects which he had not hitherto noticed, unattractive arrangements of goods, carelessness or uncouthness in employees, matters which before seemed too trivial for consideration, if they claimed his attention

at all, now stand out in bold relief as they would to the eyes of a stranger or casual customer. On his enlarged horizon, the "trifles" have assumed their true proportions. Then he has what he calls a house-cleaning; turns the exhibits upside down; lets incompetent or indifferent employees go, and surrounds his business with an entirely new atmosphere. This up-to-date method has a great influence upon the employees.

It is astonishing how blind a man who never leaves his store, who gets no inspiration from contact with other men and other business establishments, becomes to the defects in his own system, his own house and his own employees. The only way to clear the vision is to let in new light, to go abroad and see what others in the same line are doing.

As the blood in the human system is constantly being renewed to keep the body strong and vigorous, so must the business man keep his business up to standard by the constant infusion of new ideas and improved methods.

Very few people realize the value of first impressions in business matters, or look at their own occupation from the outside point of view.

Those who remain constantly in the same environment are sure to fall into ruts. They get so accustomed to the old surroundings that little defects and lapses from the high standard with which they started creep in almost unconsciously. Their existence, indeed, is not realized until they are seen under different circumstances. Then they are forced on the attention with the strength of first impressions.

A hotel man, for instance, will notice more things that can be improved in a competitor's house the first hour after he enters it, than the proprietor himself, who never visits other hotels, would see in a year.

The trouble with most men is that they think they must improve their business as a whole, in some mysterious way, in order to get ahead. They do not know the magic of keeping everlastingly at the little improvements everywhere. It is the effort to improve

little things in one's business that counts. It is the gradual betterment, evolution, not the great spasmodic strokes, that in the long run count most.

Put this motto up in your office and look at it every morning: "Where can I improve my business to-day?"

I know a man who adopted this motto early in life, and it has been a perpetual inspiration to him. You can see the effects of it upon everything he does. He is always trying to improve on his best. The result is that he has developed more of his ability than any other man I know. There are no fag-ends or half-finished, slipshod jobs about him. Completeness is the trade-mark upon everything in and around his premises.

XX

POVERTY A DISEASE

A LARGE part of the poverty of the world is a disease, the result of centuries of bad living, bad thinking, and of sinning. We know that poverty is an abnormal condition because it does not fit any human being's constitution. It contradicts the promise and the prophecy of the divine in man. There are plenty of evidences that abundance of all that is good was man's inheritance; that, if he claims it stoutly and struggles persistently toward it, he will gain it.

If it were possible for all the poor people in the world to turn their backs on their dark and discouraging environment and face the light and cheer, and if they would resolve that they are done with poverty and a slipshod existence, this very resolution would, in a short time, revolutionize civilization.

A great many people think they are doing their level best to get away from poverty,

when they are not making one-half the effort possible to them.

The fact is, that a large part of the poverty of the world is due to downright laziness, shiftlessness, an unwillingness to make the effort, to fight for a competence.

The love of ease has wrecked more careers than anything else except dissipation, and laziness and dissipation usually go together.

There are certain traits of a strong character which are incompatible with preventable poverty.

Self-reliance and a manly independence are foundation stones in strong characters. We often find them largely developed in the man who is poor in spite of all his efforts to get away from his poverty, who is the victim of misfortunes and disasters which he could not control. But the man who is poor because he has lost his courage, his faith in himself, or because he is too lazy to pay the price for a competence, lacks these qualities, and is so much less a man. He is a weak character compared with the man who has developed powerful mental and moral muscle in his

energetic, persistent efforts to gain a competence and to make the most of himself.

When you make up your mind that you are done with poverty forever, that you will have nothing more to do with it, that you are going to erase every trace of it from your dress, your personal appearance, your manner. your talk, your actions, your home, that you are going to show the world your real mettle, that you are no longer going to pass for a failure, that you have set your face persistently toward better things, a competence, an independence, and that nothing on earth can turn you from your resolution, you will be amazed to see what a reinforcing power will come to you from this increased confidence and self-respect.

If there is anything that paralyzes power it is the effort to reconcile ourselves to our unfortunate environment, instead of regarding it as abnormal and trying to get away from it.

Because they cannot keep up appearances and live in the same style as their more wealthy neighbors, poor people often become

discouraged, and do not try to make the best of what they have. They do not "put their best foot forward" and endeavor with all their might to throw off the evidences of poverty.

The trouble with many of poverty's victim's to-day is that they have no confidence that they can get away from poverty. They have become reconciled to it, and take it for granted that it is their fate.

When a man ceases to fight, lays down his gun and runs up the white flag, you cannot do much for him except to try to restore what he has lost—his self-faith—and to get out of his head the idea that there is a fate which tosses him hither and thither, a mysterious destiny which decides things whether he will or not.

There is no providence which keeps a man in poverty, or in painful or distressing circumstances.

I know a young man who was graduated from one of our great universities—a broad-shouldered, vigorous fellow—who says that he hasn't the price of a straw hat, and that

if his father did not send him five dollars a week he would go hungry.

This young man is the victim of discouragement. He does not believe there is any success for him. He has tried many things, and has failed in them all. He says he has no confidence in his ability, that his education has been a failure, that he never believed he could succeed when he took a job. So he has drifted from one thing to another, and is a nobody, just because of his mental attitude, because he does not face the right way.

Poverty itself is not so bad as the poverty thought, the conviction that we are poor and must remain so.

If you feel that you are down and out, and everything about you looks black and discouraging, just try the experiment of turning squarely about and facing the other way, toward the sun of hope and expectancy, leaving all the shadows behind you.

Cut off all the currents of poverty thoughts, of doubt thoughts. Tear down from the walls of your mind all gloomy, depressing

pictures, and hang up bright, hopeful, cheerful ones.

Resolve with all the vigor you can muster that, since there are plenty of good things in the world for everybody, you are going to have your share, without injuring anybody else or keeping others back. It was intended that you should have a competence, an abundance. It is your birthright.

Thousands of people in this country have thought themselves away from a life of poverty by getting a glimpse of that great principle, that we tend to realize in the life what we persistently hold in the thought and vigorously struggle toward.

XXI

CLEAR GRIT

GRIT is the master key which unlocks all difficulties. What has it not accomplished?

It has paid the mortgage on the farm in innumerable cases. It has enabled delicate women to save the home for the family. It has stood in the gap and saved thousands of men from destruction in disastrous and great emergencies, in hard times and business panics. It has enabled poor boys and girls to pay their way through college and to make places for themselves in the world. It has given cripples strength to support aged and invalid parents. It has tunneled mountains, bridged rivers, joined continents with cables and spanned them with railroads. It has discovered continents and won the greatest battles in history.

No substitute has ever been discovered for tenacity of purpose. Nothing can take the place of clear grit. An education cannot, a

rich father, influential "pulls," cannot, nor can any advantage of birth or fortune.

Tenacity of purpose is characteristic of all men who have accomplished great things. They may lack other desirable traits, may have all sorts of peculiarities, weaknesses, but the quality of persistence, clear grit, is never absent from the man who does things. Drudgery cannot disgust him, labor cannot weary him, hardships cannot discourage him. He will persist no matter what comes or goes, because persistence is part of his nature.

More young men have achieved success in life with grit as capital, than with money capital to start with. The whole history of achievement shows that grit has overcome the direst poverty; it has been more than a match for lifelong invalidism.

The late Mrs. Craigie (John Oliver Hobbes) said that one secret of the American's success is that he is not afraid of failure, that he plunges into the thing he has set his heart on with all his might and enthusiasm, without even a thought of the possibility of failing, and that if he does fail, he gets up with more

determination than before and fights until he wins.

For some men every defeat is a Waterloo, but there is no Waterloo for the man who has clear grit, for the man who persists, who never knows when he is beaten. Those who are bound to win never think of defeat as final. They get up after each failure with new resolution, more determination than ever to go on until they win.

Have you ever seen a man who had no give-up in him, who could never let go his grip whatever happened, who, every time he failed, would come up smiling and with greater determination than ever to push ahead? Have you ever seen a man who did not know the meaning of the word failure, who, like Grant, never knew when he was beaten, who had cut the words "can't" and "impossible" from his vocabulary, the man whom no obstacles could down, no difficulty phase, who was not disheartened by any misfortune, any calamity? If you have, you have seen a real man, a conqueror, a king among men.

Fearlessness, boldness, has ever been characteristic of great achievers. Men who have no "dare" in their natures, who are afraid to take chances, and shrink from hardships, who cannot forego their ease, postpone their desires, must be content with small achievement.

Look out for the period in your life when you are tempted to turn back! There is the danger point, the decisive period. All the great things of history have been accomplished after the great majority of men would have turned back.

Nearly every invention which has emancipated man from drudgery and given him comfort and better facilities, was made possible only by the man of superior grit and persistence. Not one man in ten thousand would have endured the suffering, the deprivation, the heart-rending poverty of an Elias Howe to make the sewing machine possible. The world owes nearly all its great things to those who persisted when others gave up. Look out for a man who persists,

who keeps right on when everybody else calls him a fool for not letting go!

Many lives are filled with half-finished tasks which were begun with enthusiasm but which have been dropped because the enthusiastic beginners did not have enough grit to carry them to a conclusion. How easy it is to start a thing when the mind is aglow with zeal, before disappointment has dulled ambition! It does not take much ability to begin a thing, and we cannot estimate a man by the number of things he commences. We do not judge him by his speed at the beginning of the race; it is the home-stretch that counts.

The test of character is in a man's ability to persist in what he undertakes until he adds the finishing stroke. He must have persistence and grit enough to carry him under the line at the last heat. The ability to hold on is one of the rarest of human virtues. There are plenty who will go with the crowd, and who will work hard as long as they can hear the music, but when the majority have dropped out, when others have turned back

and a man feels himself alone fighting for a principle, it takes a very different order of ability to persist. This requires grit and stamina.

After a friend of a New York merchant had named a number of good qualities in recommending a boy for a position, the merchant said, "Does he keep at it? That is the principal thing. Does he have staying qualities?"

Yes, that is your life-interrogation. "Do you keep at it?" "Have you staying qualities?" "Can you stick by your proposition?" "Can you persevere after failure?" "Have you grit—grit enough to hold on, to stick and hang, in spite of the most disheartening obstacles?"

XXII

AN OVERMASTERING PURPOSE

BEFORE water generates steam, it must register two hundred and twelve degrees of heat. Two hundred degrees will not do it; two hundred and ten will not do it. The water must boil before it will generate enough steam to move an engine, to run a train. Lukewarm water will not run anything.

A great many people are trying to move their life trains with lukewarm water—or water that is almost boiling—and they are wondering why they are stalled, why they cannot get ahead.

Lukewarmness in his work stands in the same relation to man's achievement as lukewarm water does to the locomotive boiler.

Every life of power must have a great master purpose which takes precedence of all other motives—a supreme principle which is so commanding and so imperative in its demands for recognition and exercise that there can be no mistaking its call. Without this

the water of energy will never reach the boiling point, the life train will not get anywhere.

The man with a vigorous purpose is a positive, constructive, creative force. Any kind of a human being can wish for a thing, can desire it; but only strong, vigorous minds with great purposes can do things.

How do you approach a difficulty? Do you hesitate before it, dread it, postpone it, dawdle over it? Are you afraid of it? Do you go to it with an apologetic, doubtful, "will do it if I can," or "will try" attitude? Or do you approach it with an unflinching determination and the consciousness of mastery?

There is great power in a resolution that has no reservation in it—a strong, persistent, tenacious purpose—which burns all bridges behind it and which clears all obstacles from its path and arrives at its goal, no matter how long it may take, no matter what the sacrifice or the cost.

A man with an overmastering purpose is a great, elevating, energizing power in a community. People know better than to try to

waste his time or trifle with him. His projectile force shows them that he is dead-in-earnest, that he has an object in life, and that he proposes to gain it. His face is set like a flint toward his aim. Obstacles melt before such a purpose.

A great aim is a powerful protection to a youth. It frees him from multitudes of temptations which otherwise would be likely to sweep him into the vice current.

When you find a boy who resolves within himself that, come what will, he is going to do the thing he sets his heart on, and that there are no "ifs" or "buts" or "ands" about it, you may be sure he is made of winning stuff.

There is something about steadiness of purpose, about sticking to one's aim, and working by a fixed program, that steadies all the forces of one's character and buttresses the power to achieve.

When the awakening power of a new purpose, a resolute aim, is born in a man, he is a new creature. He sees everything in a new light; the doubts, the fears, the apathy,

the vicious temptations which dogged his steps but yesterday, the stagnation which blighted his past life, all vanish as if by magic. They are dispelled by the breath of a new purpose. Beauty and system take the place of unsightliness and confusion. Order reigns in the place of anarchy. All his slumbering faculties awaken to activity.

If there is anything in the world a person should fight for, it is freedom to pursue his ideal, because in that is his great opportunity for self-expression, for the unfoldment of the greatest thing possible to him. It is his great chance to make his life tell in the largest, completest way, to do the most original, distinctive thing possible to him.

If he does not pursue his ideal, does not carry out his supreme aim, his life will be more or less of a failure, no matter how much he may be actuated by a sense of duty, or how much he may exert his will power to overcome his handicap.

No one can be resourceful, inventive, or creative without powerful concentration; and the undivided focusing of the mind is only

possible along the line of the ambition, the life purpose. We cannot focus the mind upon a thing we are not interested in and enthusiastic about.

I know young men who seem anxious to get on in their careers, but in a single evening they could be induced to give up their calling for something else. They are always wondering whether they are in the right place, or where their ability will count most. They lose heart when they strike obstacles; or they get discouraged when they hear of some one else who has made a success in some other line, and wonder if they had not better try something in the same line.

If one is so loosely attached to his occupation that he can be easily induced to give it up, you may be sure that he is not in the right place. If nature has called you to a position, if the call runs in your blood, it is a part of your life and you cannot get away from it. It is not a separate thing for yourself. You can no more get away from it than a leopard can get away from his spots. So when a young man asks me if I do not think

he had better make a change, I feel very certain that he is not in the place God called him to, for the thing he was made for is as much a part of his real being as his temperament. It is nearer to him than his heart-beat, closer than his breath. There is a photograph of the thing he was made for, in every cell in his body. He cannot get away from it.

The thing which will make the life distinctive, which will make it a power is that one supreme thing which we want to do, and feel that we must do, and, no matter how long we may be delayed from it, or how far we may be swerved from that one aim by mistakes or iron circumstances, we should never give up hope or a determination to pursue our object.

XXIII

RESPONSIBILITY DEVELOPS POWER

THERE is enough latent force in a Maximite torpedo shell to tear a warship to pieces. But the amount of explosive power in one of these terrific engines of destruction could never be ascertained by any ordinary concussion.

Children could play with it for years, pound it, roll it about, and do all sorts of things with it; the shell might be shot through the walls of an ordinary building, without arousing its terrible dynamic energy. It must be fired from a cannon, with terrific force, through a foot or so of steel-plate armor, before it meets with resistance great enough to awaken its mighty explosive power.

Every man is a stranger to his greatest strength, his mightiest power, until the test of a great responsibility, a critical emergency, or a supreme crisis in his life, calls it out.

Work on a farm and in a tannery, hauling wood, storekeeping, and doing odd jobs about town, West Point and the Mexican War were not enough to arouse the sleeping giant in General Grant. There is no probability that he would ever have been heard from outside of his own little community but for the emergency of the Civil War.

There was a tremendous dynamic force in the man, but it required the concussion of the great Civil War to ignite it. No ordinary occasion touched his slumbering power, no ordinary experience could ignite the powder in this giant.

Farming, wood-chopping, rail-splitting, surveying, storekeeping, the state legislature, the practice of law, not even the United States Congress, furnished occasion great enough, resistance strong enough, to ignite the spark of powder, to explode the dynamic force in Abraham Lincoln. Only the responsibility of a nation in imminent peril furnished sufficient concussion to ignite the giant powder in perhaps the greatest man that ever trod the American continent.

Some of the greatest men in history never discovered themselves until they lost everything but their pluck and grit, or until some great misfortune overtook them and they were driven to desperation to invent a way out of their dilemma.

Giants are made in the stern school of necessity.

They are giants because they have been great conquerors of difficulties, supreme masters of difficult situations. They have acquired the strength of the obstacles which they have overcome.

Many of our great business men never got a glimpse of their real power until some great panic or misfortune swept their property away and knocked the crutches out from under them.

Many men and women never discovered their ability until everything they thought would help them to success had been taken away from them; until they had been stripped of everything that they held dear in life. Our greatest power, our highest possibility, lies so deep in our natures that it often takes

a tremendous emergency, a powerful crisis, to call it out.

It is only when we feel that all bridges behind us are burned, all retreat cut off, and that we have no outside aid to lean upon, that we discover our full inherent power. As long as we get outside help we never know our own resources. How many young men and young women owe their success to some great misfortune, which cut off a competence—the death of a relative, the loss of business or home, or some other great calamity, which threw them on their own resources and compelled them to fight for themselves!

Young men suddenly forced into positions of tremendous responsibility by accident or death are often not the same men in six months. They have developed strong manly qualities which no one ever dreamed they possessed. Responsibility has made men of them.

Responsibility is a great power developer. People who are never thrust into responsible positions never develop their real strength. This is one reason why it is so rare to find very

strong men and women among those who have spent their lives in subordinate positions, in the service of others. They go through life comparative weaklings because their powers have never been tested or developed by having great responsibility thrust upon them. Their thinking has been done for them. They have simply carried out somebody else's program. They have never learned to stand alone, to think for themselves, to act independently.

The power to create, to make combinations, to meet emergencies, that power which comes from continuous marshaling of one's forces to meet difficult situations, to adjust means to ends, that stamina or power which makes one equal to the great crisis in the life of a nation, is only developed by years of practical training under great responsibility.

There is nothing more misleading than the philosophy that if there is anything in a youth it will come out. It may come out, and it may not. It depends largely upon circumstances, upon the presence or absence of an ambition-arousing, a grit-awakening environment. The greatest ability is not always

accompanied by the greatest confidence or the greatest ambition.

Thrust great responsibility upon a man, drive him to desperation, and the demand will bring out what there is in him. It will call out his initiative, his ingenuity, his resourcefulness, his self-reliance, his power to adjust means to ends. If there are any elements of leadership in him, responsibility will call them out. Therefore, my friend, should you have responsibility thrust upon you, welcome it gladly. It may spell Success for you.

XXIV

LET YOUR DECISION BE FINAL

ONE of the most pitiable objects in the world is the man who is forever hanging trembling in the balance, who never knows which way to turn, who is the prey of conflicting opinions and the victim of the greatest pressure, who follows the counsel of the last man who advises and who does not feel within himself the power to decide things. The very reputation of being cursed with a yielding disposition, of being easily moved from your conviction, or of being unstable in your opinions, is fatal to all confidence.

A great many people seem to have a mortal dread of deciding things. They do not dare to take the responsibility, because they do not know to what it may lead. They are afraid that if they should decide upon one thing to-day, something better may come up to-morrow and cause them to regret their first decision. These habitual waverers so completely lose their self-confidence that they

do not dare trust themselves to decide anything of importance. Many of them ruin naturally fine minds by nursing the fatal habit of indecision.

The man who decides quickly can afford to make mistakes; for no matter how many he makes he will get on faster than the one who is timid, vacillating, and so afraid of taking a wrong course that he dares not start out to do anything. Those who wait for certainties, who stand on the brink of the stream waiting for somebody to push them in, never reach the other shore.

If indecision runs in your blood, arouse yourself and strangle this insidious foe to your achievement before it saps your energy and ruins your life chance. Do not wait until to-morrow, but begin to-day. Compel yourself to develop the opposite quality by the constant practice of firm decision. No matter how simple the thing you are called upon to decide, be it the choice of a hat or the color or style of a garment, do not vacillate.

Throw all the light possible on whatever you have in hand for decision; weigh and

consider it from every point of view; call your common sense and best judgment to your aid before reaching a conclusion, and then, when you have once made your decision, let it be final. Let there be no going back, no reconsidering, and no opening the matter up for further discussion. Be firm and positive. Declare the polls closed.

Persist in this course until the habit of firm decision becomes fixed, and you will be surprised to see what it will do for you, both in increasing your confidence in yourself and that of others in you. You may make mistakes in the beginning, but the strength and reliance you will gain in your own judgment will more than compensate for them.

I know a man who never closes anything of any importance if he can possibly avoid it. Everything is left open for further evidence. He will not seal his letters until the very last minute, lest he may want to change something. Time and again I have seen him tear open the seal of an envelope, after it was stamped and ready to mail, in order to make some change. He has even been known to

telegraph to people to return his letters without opening them. Although this man is a great worker, a man of fine character, a splendid friend, he has such a reputation of being whimsical and uncertain in his judgment, and always ready to reconsider anything that he has in hand, or to go over what he has already done, that he has never won the confidence of business men with hard sense. Everybody who knows him feels sorry for his weakness, but does not want to trust him with anything of importance.

Another victim of vacillation whom I know is a lady whose character in other respects is admirable. Whenever she wishes to buy anything she makes a tour of all the stores in her city where the articles she wants are sold. She drifts from counter to counter, from department to department; from store to store, pulling over the goods on the counters, holding them up, and looking at them from different standpoints, but never knowing exactly what she wants. She would like to look at something "a little different" in shade, or at "a little different" style of goods.

she cannot quite tell what will be the most becoming to her. She will try on all the hats in the shopping district, look at all the dresses, and tire out all the clerks by her questions, and then probably go home without buying anything.

She wants something that is warm, and yet not too heavy or too warm. She wants something that will be comfortable on both a hot day and a cold one; something that will be appropriate for the mountains or the seashore, for the church or the opera—some combination impossible to procure. If she does purchase, she is in doubt as to whether or not she has done just the right thing, wonders if she would better take it back and change it, and asks the opinion of everybody she knows. She seldom buys anything without changing it two or three times, yet is never satisfied.

Such wavering and inconstancy of mind are fatal to all character building. No one who is thus cursed will ever have any close-knit fiber of character or stamina timber. Such things ruin one's confidence in himself

and his own judgment, and are destructive to all mental effectiveness.

Your judgment must dwell in the depths of your nature, like the calm waters in the depths of the sea, out of the reach of the waves of emotion, passion, or moods, the advice or criticism of others, and superficial disturbance.

The power to decide firmly strikes at the very marrow of ability. If you cannot do this your life ship will always be adrift; you will never be anchored. You will drift about at the mercy of storms and tempests, and will never make your port.

XXV

THE MIRACLE OF POLITE PERSISTENCY

WHEN Genius has failed in what it attempted, and Talent says impossible; when every other faculty gives up; when Tact retires and Diplomacy has fled; when Logic and Argument and Influence and "Pulls" have all done their best and retired from the field, gritty Persistency, bulldog Tenacity, steps in, and by sheer force of holding on wins, gets the order, closes the contract, does the impossible.

Ah, what miracles Tenacity of Purpose has performed! The last to leave the field, the last to turn back, it persists when all other forces have surrendered and fled. It has won many a battle even after Hope has left the field.

It takes grit to persist when everybody else would stop; to keep on pleading your case when others would give up in despair; but it is just this ability to stick and hang, and yet not lose your temper or suffer your

good sense or good judgment to fail you, that enables you to get a big salary where others get a small one, that gives you a reputation for being a king in your line while others are content to plod along in mediocrity.

Polite persistency plays a large part in the success of many business men.

It is the man who will not be turned down, no matter how gruff or impolite or insulting the would-be customer may be, who succeeds. He goes a second or third or fourth time, and often gains, not only the customer's admiration for his pluck and determination, but also gets the order or closes the contract because of his persistency and genial manners.

It is the man in the business world who will not surrender, who will not take no for an answer and who stands his ground with such suavity of manner, such politeness, that you cannot take offense, cannot turn him down, that gets the order; that closes the contract; that gets the subscription; that gets the credit or the loan.

The man who can easily be turned down never amounts to much.

It is characteristic of human nature to be prejudiced against solicitors and agents, people who are trying to get an order or a subscription, and when a man finds that it is easy to turn one down, to get rid of him, he will do so. But when he finds some one who will not be turned down and yet will not offend him, it is not so easy to get rid of him. He knows that when polite, dogged persistency confronts him he has a difficult task ahead of him, and he often succumbs out of sheer admiration of the solicitor's or salesman's persistency, especially if the man has an interesting personality and charm of manner.

He is a very fortunate man who combines a gracious manner, suavity, cordiality, cheerfulness, with that dogged persistency which never gives up.

It is easy to do what is agreeable, to keep at the thing we like and are enthusiastic about; but it takes real grit to try to put our whole soul into that which is distasteful and against which our nature protests, but which we are compelled to do for the sake of others who would suffer if we did not do it.

To go every morning with a stout heart and an elastic step, with courage and enthusiasm, to work which we are not fitted for and were not intended to do, work against which our very natures protest, just because it is our duty, and to keep this up, year in and year out, requires heroic qualities.

It is the man who can stick to the disagreeable job, do it with energy and vim, the man who can force himself to do good work graciously, when he does not feel like doing it—in other words, the man who is master of himself, who has a great purpose, and who holds himself to his aim, whether it is agreeable or disagreeable, whether he feels like it or does not feel like it—that wins.

There is no quality which gains more admiration and respect than that which enables a man to form a definite purpose, and then to concentrate all his energy in executing it.

The moment you establish the reputation of a man of stamina, of firm decision and persistency—of one who does not waver, vacillate or wabble—the world will make way for you. But the moment you show a disposition to

be easy, to allow yourself to become discouraged and to be pushed to one side, people will see that there is no iron in you, but that you are made of soft metal, and they will trample upon you and crowd you to the wall.

Nothing great is ever accomplished without energetic persistence, and determination to do the right thing regardless of obstacles. A weak, vacillating person, a half-hearted man, excites no admiration or enthusiasm. Nobody believes in him. It is the positive, energetic, dead-in-earnest man who creates confidence; and without the confidence of others, it is difficult to succeed.

The world makes way for the determined man. Everybody believes in the man who persists, sticks, hangs on, when others let go. Tenacity of purpose gives confidence. If you stick to your purpose through thick and thin, if you have the genius of persistence, you have the first qualification of an achiever.

XXVI

STAND FOR SOMETHING

WHY is it that, in spite of the ravages of time, the reputation of Lincoln grows larger and his character means more to the world every year? It is because he kept his record clean, and never prostituted his ability nor gambled with his reputation.

Where, in all history, is there an example of a man who was merely rich, no matter how great his wealth, who exerted such a power for good, who was such a living force in civilization, as was this poor backwoods boy? What a powerful illustration of the fact that character is the greatest force in the world!

The young man who starts out with the resolution to make his character his capital, and to pledge his whole manhood for every obligation he enters into, will not be a failure, though he wins neither fame nor fortune. No man ever really does a great thing who loses his character in the process.

Character as capital is very much underestimated by a great number of young men. They seem to put more emphasis upon smartness, shrewdness, long-headedness, cunning, influence, a pull, than upon downright honesty and integrity of character. Yet why do scores of concerns pay enormous sums for the use of the name of a man who, perhaps, has been dead for half a century or more? It is because there is power in that name; because there is character in it; because it stands for something; because it represents reliability and square dealing. Think of what the name of any of the great names which stand in the commercial world as solid and immovable as the rock of Gibraltar, is worth!

Does it not seem strange that young men who know these facts should try to build up a business on a foundation of cunning, scheming, and trickery, instead of building on the solid rock of character, reliability, and manhood? Is it not remarkable that so many men should work so hard to establish a business on an unreliable, flimsy foundation, instead of building

upon the solid masonry of honest goods, square dealing, reliability?

No substitute has ever yet been discovered for honesty. Multitudes of people have gone to the wall trying to find one. Our prisons are full of people who have attempted to substitute something else for it.

The principles by which the problem of success is solved are right and justice, honesty and integrity, qualities which characterized Lincoln; and just in proportion as a man deviates from these principles he falls short of solving his problem.

Every man ought to feel that there is something in him that bribery cannot touch, that influence cannot buy; something that is not for sale; something he would not sacrifice or tamper with for any price; something for which he would give his life, if necessary.

A man assumes importance and becomes a power in the world just as soon as it is found that he stands for something; that he is not for sale; that he will not lease his manhood for salary, for any amount of money or for any

influence or position; that he will not lend his name to anything which he cannot indorse.

When Lincoln was asked to take the wrong side of a case he said: "I could not do it. All the time while talking to that jury I should be thinking, 'Lincoln, you're a liar, you're a liar,' and I believe I should forget myself and say it out loud."

No man can really believe in himself when he is occupying a false position and wearing a mask; when the little monitor within him is constantly saying, "You know you are a fraud; you are not the man you pretend to be." The consciousness of not being genuine, not being what others think him to be, robs a man of power, honeycombs the character, and destroys self-respect and self-confidence.

Do not stay in a questionable occupation, no matter what inducement it offers. Its false light will land you on the rocks if you follow it. It is demoralizing to the mental faculties, paralyzing to the character, to do a thing which one's conscience forbids.

Tell the employer who expects you to do questionable things that you cannot work for

him unless you can put the trade-mark of your manhood, the stamp of your integrity, upon everything you do. Tell him that if the highest thing in you cannot bring success, surely the lowest cannot. You cannot afford to sell the best thing in you, your honor, your manhood, to a dishonest man or a lying institution. You should regard even the suggestion that you might sell out for a consideration as an insult.

Resolve that you will not be paid for being something less than a man; that you will not lease your ability, your education, your inventiveness, your self-respect, for salary to do a man's lying for him; either in writing advertisements, selling goods, or in any other capacity.

Resolve that, whatever your vocation, you are going to stand for something; that you are not going to be merely a lawyer, a physician, a merchant, a clerk, a farmer, a congressman, or a man who carries a big money-bag; but that you are going to be a man first, last, and all the time.

XXVII

TACT—THE MIRACLE WORKER

WHO can estimate the loss to the world which results from the lack of tact—the blundering, the stumbling, the slips, the falls, the fatal mistakes which come to people because they do not know how to do or say the right thing at the right time! How often we see splendid ability wasted, or not used effectively, because people lack this indefinable, exquisite quality which we call "tact."

Everywhere we see men and women tripping themselves up, making breaks which cost friendships, customers, money, simply because they have never developed this quality. Merchants are losing customers; lawyers, influential clients; physicians, patients; editors sacrificing subscribers; clergymen losing their power in the pulpit and their hold upon the public; teachers losing their positions; politicians losing their hold upon the people, because of the lack of tact.

No matter how much ability a man may have, if he lacks the tact to direct it effectively, to say the right thing and to do the right thing at just the right time, he cannot make it effective.

You may have a college education; you may have a rare training in your specialty; you may be a genius in certain lines, and yet not get on in the world; but if you have tact and one talent combined with stick-to-it-iveness, you will get on.

"A tactful man will not only make the most of everything he does know, but also of many things he does not know, and will gain more credit by his adroit mode of hiding his ignorance than a pedant by his attempt to exhibit his erudition."

Tact is a great asset in business, especially for a merchant. In a large city where hundreds of concerns are trying to attract the customer's attention, tact plays a very important part.

One prominent business man puts tact at the head of the list in his success recipe, the

other three things being enthusiasm, knowledge of business, dress.

I know a man whose effectiveness during a very strenuous life has been almost ruined by the lack of tact. He can never get along with people. He seems to have every other quality necessary to make a large man, a leader of men, but his faculty for antagonizing others has crippled his life. He is always doing or saying the wrong thing, hurting people's feelings without meaning to, counteracting the effectiveness of his own work, because he has not the slightest appreciation of what the word tact means.

Some people seem to be incapable of learning tactfulness, because they do not appreciate delicate situations. They are often thick-skinned themselves and cannot understand sensitive people.

A lady who had been a guest in a country home wrote to her hostess saying what a nice visit she had had, and that she was all right except that her hand was sore from mosquito bites, and that it did seem good to get back once more to a comfortable bathroom.

Mark Twain says, "Truth is so very precious that we should use it sparingly." Often truths which will hurt are better unsaid.

Tactful people make friends rapidly because they have a way of drawing people out and inducing them to express the best within them

When they first meet us they try to find out what we are interested in and talk about that. They do not talk about themselves or what they are doing, for they know that there is nothing which will interest you quite so much as your own affairs, or conversation along the line of your own ambition. On the other hand, tactless people are always talking about what interests themselves and often become great bores to strangers as well as to their friends.

There are many people who do not try to be agreeable to others who do not interest them, and show a deplorable lack of tact. If a person has any little habit or peculiarity which offends them, they do not care to associate with him, and do not hesitate to show their dislike. If forced into the company of a person who does not attract them, they either freeze him with their cold indifference, so as to

shut off the intercourse altogether, or they make him feel very uncomfortable in some way.

There is no better discipline in the world than to force ourselves to be sociable and interesting to those for whom we do not care. It is really surprising how much one can find of interest, even in those who at first repel us. It is not difficult for an intelligent, cultivated person to find something of real interest in every one.

A writer thus admirably describes what constitutes tact:

"A sympathetic knowledge of human nature, its fears, weaknesses, expectations and inclinations.

"The ability to put yourself in the other person's place, and to consider the matter as it appears to him.

"The magnanimity to deny expression to such of your thoughts as might unnecessarily offend another.

"The ability to perceive quickly what is the expedient thing, and the willingness to make the necessary concessions.

"The recognition that there are millions of different human opinions, of which your own is but one.

"A spirit of unfeigned kindness such as makes even an enemy a debtor to your innate good-will.

"A recognition of what is customary under the circumstances, and a gracious acceptance of the situation.

"Gentleness, cheerfulness, and sincerity."

XXVIII

HOW TO DRAW PEOPLE TO YOU

"Oh, how I wish I could attract friends; how I wish I could become popular, magnetic."

How many lone, discouraged souls, who are encased in reserve, held back and deprived of many of the simple joys of life by their peculiarities or lack of magnetism, are voicing these aspirations to-day! They do not know how comparatively easy it would be for them to gratify their wishes—to realize them through their own endeavors, without any help from others.

No matter what obstacles may beset your path, or how handicapped you may be—even though your body be deformed—it is possible for you to throw such a wealth of character—of love, of sweetness, of light into your face, that people will be unconsciously drawn to you.

The man and the woman of charming personality are wanted everywhere. They

are welcome in every home, and are more likely to succeed in a profession or business without capital, than are those who have capital, but lack the magnetic quality.

You can make yourself a magnet to draw all desirable people and things to you by expressing in your everyday life the spirit of love and good-will; by showing a helpful spirit toward everybody, and a willingness always to lend a hand. Everybody despises a person who is constantly thinking of self.

If you would win friends you must also be generous. The world loves a generous, open soul. Large-heartedness is always popular.

Learn to say pleasant things of others. Look for the good in others, never for their faults.

Beware of people who are constantly belittling others, finding flaws and defects in their characters, or slyly insinuating that they are not quite what they ought to be. Such persons are dangerous, and not to be trusted.

A disparaging mind is a limited, rutty, unhealthy mind. It can neither see nor

acknowledge good in others. If it cannot deny the existence of the alleged good, it will seek to minimize it by a malicious "if" or "but," or try in some other way to throw a doubt on the character of the person praised.

A large, healthy, normal mind will see the good in another much more quickly than the evil, but a narrow, belittling mind has an eye only for faults—for the unlovely and the crooked.

The best way to draw people to you is to make them feel that you are interested in them. You must not do this for effect. You must be really interested in them, or they will detect the deception.

Many persons fail to draw others to them because they are always shut up within themselves, absorbed in their own affairs. They have lived with themselves so long that they have lost connection and sympathy with the outside world.

I know a man—a type of thousands of others—who cannot understand why people avoid him. If he is at a social gathering everybody seems repelled from his side of the

room. When others are enjoying themselves, chatting and laughing, he is silent, in a corner by himself.

If, by any accident, he gets into the center of attraction, there seems to be a centrifugal force acting upon him, which quickly draws him out again to his solitary corner. He is rarely invited anywhere. He appears to be a social icicle—there is no warmth about him, no magnetism.

The reason for this man's unpopularity is a mystery to him. He has great ability, is a hard worker, and, when his day's work is done, likes to relax and mingle with his kind; but he gets none of the pleasure for which he longs. He is mortified to find himself persistently shunned while others, with not a tithe of his ability, are welcomed wherever they go.

He has no idea that selfishness is the principal bar to his popularity. He is always thinking of self. He cannot get himself or his business out of his mind long enough to take an interest in other people or their affairs. No matter how often you talk with him, he

always wants to pull the conversation around to himself or to his business affairs.

As long as a man remains cold, self-centered, and self-contemplative, he will have no magnetism for others. He will be shunned and disliked. No one will voluntarily seek him. It is just a question of the kind of magnet he makes of himself.

The moment he shows regard for and interest in others, he will take on magnetic qualities, and attract, where before he repelled. He will draw others to him just in proportion to his interest in them. As soon as he puts himself in another's place, takes a genuine interest in his welfare, and does not try to shift the conversation to himself and his own affairs, just so soon and no sooner will others take an interest in him.

The greatest thing in life is not to make money, but to raise ourselves to our highest power, to call out the hidden beauties of our nature. Thus we make ourselves attractive and helpful instead of repellent and unsympathetic.

To draw people to one, one must possess many lovable qualities. Selfish, disagreeable, narrow-minded people, those who are jealous, mean, and envious, who cannot bear to hear others praised, are never popular. Even a dog will not make friends with such people. He will be repelled by their unamiable traits.

Poor boys and girls who are trying to get a start in the world often envy the rich youth who does not have to struggle for a living; yet many of them have a wealth in their own personalities, a power in possibility far exceeding that of money.

The ambition to be popular in its best sense is equivalent to the ambition for nobility of character, for there is nothing that will make you more loved and esteemed than the expression of your best self.

XXIX

WHEN EVERYTHING GOES "DEAD WRONG"

"'Tis easy enough to be pleasant
When life flows on like a song,
But the man worth while is the man with a smile
When everything goes dead wrong."

THE man who can smile when things go wrong has a tremendous advantage over the person whose courage collapses just as soon as he is in a hard place. The man who can smile when everything seems to go against him shows that he is made of winning material, for no ordinary man can do this.

A great many people fail to reach a success which matches their ability because they are victims of their moods, which repel people and discourage business.

There is no place in civilization for the morose, gloomy, or despondent man. Nobody wants to live with him. Everybody is dejected and depressed in his presence, and tries to get away from him.

We avoid morose, gloomy people just as we avoid a picture which makes a disagree-

able impression upon us. We instinctively turn to those who are beautiful, harmonious, sunny-souled.

People like and believe in us in proportion to our agreeableness and helpfulness. A morbid mind usually means a warped, twisted judgment.

It was not intended that man should be a slave to his passions, a victim of his moods, or that he should need to consult his feelings as to whether he can perform the duties of a man, or carry out his life program. He was fashioned to rule, to dominate, to be ever master of himself, of his environment.

No matter how discouraging things look around you, learn to dominate your environment, to rise above the depressing influences; turn your back on the darkness, face the light, and the shadows will fall behind you.

Most of us are our own worst enemies. We are all the time "queering" our life game by our vicious, tearing-down thoughts and unfortunate moods. Everything depends upon our courage, our faith in ourselves, in our holding a hopeful, optimistic outlook; and

yet, whenever things go wrong with us, whenever we have a discouraging day or an unfortunate experience, a loss or any misfortune, we let the tearing-down thought, doubt, fear, discouragement, like a bull in a china shop, tear through our mentalities, breaking up and destroying the work perhaps of years of building up, and we have to start all over again. Most of us work like the frog in the well. We climb up, only to fall back, and so lose all we gain.

The art of arts is to learn how to clear the mind of its enemies—enemies of our comfort, happiness, and success. It is a great thing to learn to focus the mind upon the beautiful instead of the ugly, the true instead of the false, upon harmony instead of discord, life instead of death, health instead of disease. It is not always easy to do so, but it is possible. It requires only a little skillful thinking, the forming of the right thought habits.

If you absolutely refuse to entertain these black devils which rob you of your happiness, if you shut them out and deny them admission, when you once see that they only have

the reality which you give them, they will cease coming to you.

Assume the cheerful, hopeful virtue, if you have it not, and it will soon be yours.

A physician, who is a nerve specialist, claims to have found a new remedy for the "blues." He advises his patients to smile under all circumstances, to compel themselves to laugh whether they feel like it or not. "Smile," he tells them. "Keep on smiling; do not stop smiling; just try turning up the corners of your mouth. See how it makes you feel, regardless of your mood." He has his patients remain in his office and smile, if only mechanically at first, and always urges them at least to keep an upward curvature of the corners of the mouth.

It is perfectly possible for a well-trained mind completely to rout the worst case of the "blues" in a few minutes; but the trouble with most of us is that instead of flinging open the mental blinds and letting in the sun of cheerfulness, hope, and optimism, we keep them closed and try to eject the darkness by main force, when one glimmer of soul-sunshine

would dissipate the blackness-skeletons, the blue devils and black devils, which thrive in the darkness.

When you are feeling "blue" or discouraged, get as complete a change of environment as possible. Whatever you do, do not brood over your troubles or dwell upon the things which happen to annoy you at the time. Think the pleasantest, happiest things possible. Hold the most charitable, loving thoughts toward others. Say the kindest, pleasantest things. Make a strenuous effort to radiate joy and gladness to everybody about you. You will soon begin to feel a wonderful uplift; the shadows which have darkened your mind will flee away, and the sun of joy will light up your whole being.

Form a habit of never allowing in your mind thoughts or suggestions which call up unpleasant subjects or bitter memories, and which have a bad influence on you.

Try to get into the most interesting social environment possible, or seek some innocent amusement that will make you laugh and cheer you up. Some people find this refresh-

ment in their home, romping with the children; others at the theater, in pleasant conversation, or in burying themselves in a cheerful, inspiring book; others, in taking a good long nap.

The country is also a wonderful refreshener and healer of our woes. An hour's walk abroad under the open heaven will often completely change one's whole mental attitude.

Seek the method of changing your mental attitude which is best suited to you, and you will be surprised to find the poison of fatigue fully neutralized, the whole atmosphere of your discouraged thought changed, and you will soon feel like a new person.

XXX

DO NOT DECIDE IMPORTANT QUESTIONS WHEN DISCOURAGED

NEVER take any important step in life, or make a serious decision, when you are "blue," or depressed, because your mood will warp your judgment.

When one is suffering from great mental depression or discouragement he is likely to take almost any step which will afford temporary relief, regardless of the greater ultimate good. Girls have decided to marry men whom they did not really love, when they were suffering from some bitter disappointment, or from discouragement which made them doubt their ability to make a living for themselves.

Men are sometimes tempted into bankruptcy while suffering under some great temporary discouragement, when they might have pulled through and succeeded if they had only held on.

People sometimes commit suicide under

acute suffering, even when they know that their trouble is only temporary and that they are sure to get relief. It is impossible, while suffering, to get the right perspective, to see things in their right relations. We cannot use our good sense, or better judgment, or a fine discrimination, when tortured on the rack of physical or mental pain.

It is a very difficult thing to be an optimist and to use good judgment in our decisions when hope is shut out of our vision, when everything looks dark and discouraging. But it is under such circumstances that we show of what we are made.

The real test of a man's ability is shown in his power to stick to his task when everything goes wrong, and when his friends are trying to persuade him to give up, and telling him what a fool he is to try to go on when "fate is against him."

How many young writers and artists, and young people learning trades, have given up in a moment of discouragement and gone into vocations against which their whole natures rebelled, and did not change later because

they were afraid of being laughed at, or were not sure enough of themselves, or did not have sufficient confidence that they could hold out and would not give up again!

If there is any time a person needs nerve, grit, and stamina, it is when tempted to turn back, when the coward voice within him says: "Don't you see how foolish it is for you to try to do this thing? You have not the means nor the strength. How foolish to sacrifice years of comfort and pleasure at home among the people who love you for the sake of doing what you have undertaken! It is better to turn back and acknowledge your mistake than to go on and sacrifice so much."

How many boys have gone back to their country homes from the city because of homesickness or discouragement, when, if they had held out a little longer till things brightened up, their whole careers would have been changed!

I know a number of talented young men and young women who went abroad to study music and art, and who returned home when

they were discouraged and homesick, only to regret it ever after.

I have seen medical students with great enthusiasm, who became so disheartened by the drudgery in anatomy and chemistry, and the revolting sights in the dissecting room, that they left college with disgust and went home, only to despise themselves ever after for not having had the pluck to go far enough to know whether they were really fitted for a physician's career or not.

Young men often go to law school with the idea of becoming great lawyers, but, in trying to wade through Blackstone and Kent, they get completely discouraged and drop their studies, feeling that they are not cut out for lawyers.

Boys who have never before been away from home, sometimes go to college, and decide, during a fit of acute homesickness, to throw up the whole thing and return home. They usually feel humiliated ever after for their cowardice and weakness.

Inventors, discoverers, and most men who have accomplished great things in other fields,

owe their success to the fact that they persisted when others gave up, kept going when others turned back, kept struggling on when there was no light or hope ahead.

I have often heard people in mature life say: "If I had only kept on as I had begun, if I had only persisted in carrying out my ambition and not given it up when discouraged, I might have amounted to something and been infinitely happier."

Multitudes of people have led miserable lives of regret, with thwarted ambitions constantly torturing them, simply because, in a moment of weakness and discouragement, they turned back.

No matter how dark the way, or how heavy the heart, wait until the "blue" depression or the discouragement has passed before taking any decided step. Whatever you do, no matter how heavy the burden, do not lay it down at such a time.

An important decision requires your best judgment, your soundest, clearest vision, your best sense. You cannot afford to make a turning point in your life when the world

looks dark and everything looks distorted to you. The turning point in your career, the great decision, should be made when you are at the top of your physical and mental condition.

Discouragement colors the judgment. I have known men who owned their own homes to sell their property and do the most ridiculous things in order to raise money, because they were afraid they would come to grief in their business if they did not have it, when as a matter of fact there was no real cause for anxiety.

When you are at your wits' end and do not know which way to turn, you are in danger, for you are in no condition to plan anything or to do the best thing. You should do your planning when you are cool and calm.

You are incapable of correct judgment, of using good sense, when there is fear or doubt or despondency in your mind. Sound judgment comes from a perfectly working brain, unclouded, untroubled faculties. Never act upon that which is suggested when you are in a state of anxiety.

Carry out your plans, the course laid down when your brain was clear, your head level. When we feel discouraged the mental forces are scattered and we are not capable of vigorous concentration. Calmness, poise, balance, mental serenity, are absolutely essential to effective thinking.

XXXI

THE LIE AS A POLICY

Not long ago a superintendent in a large dry-goods house said that he had been busy all the previous day cutting up whole bolts of cloth for remnants. He said that people would willingly pay more for these "remnants," when advertised as such, because of the deceptive suggestions that they were cheap, than they would to buy by the yard from the piece. Now, how long will the public continue to patronize such a house after once discovering this deception?

A great many people believe in the expediency of the lie as a policy. They believe that it pays to deceive. Many business houses which are regarded as pretty honest cover up defects in goods and write misleading advertisements. There are many men who think that deception in business is just about as necessary as money capital. They believe that it is very difficult, practically impossible,

for any man to succeed in a large way and always tell the exact truth about everything.

A very unfortunate phase of our modern journalism is the temptation to tamper with truth, to color it, distort, misrepresent it, to make a great thing out of a little thing. The reputation of a newspaper is like that of an individual. The newspaper which constantly, knowingly, deceives, very soon has the same kind of reputation as a consummate liar. The newspapers which refuse to color the truth, to tamper with facts in order to make a sensation, these are the solid pillars of journalism. They stand for infinitely more in their community than some other papers with a hundred times more circulation.

The reputation of being beyond price, of being unshaken by any selfish motive; the reputation of always, everywhere, under all circumstances telling the truth—not pretty nearly, but the exact truth—is worth a thousand times more to one than any temporary gain from deceit.

One of the most dangerous characters in the business world is the man who has no

vigor of integrity, who is indifferently honest, who prefers to be on the side of the right, but who will quibble, will tamper with the truth, will not tell quite the whole truth, if his interests are jeopardized.

He may not lie outright, but he may leave untold a truth which he should tell, and which an honest man would tell. In the end what such a man gains cannot be compared with what he loses.

He does not realize that although he may make a little more money, he is less of a man every time he misrepresents; that while he may be adding something to his pocket he is taking something away from his manhood.

How often, too, the crooked, lying man or institution finds that crooked methods do not pay, and that even as a working principle honesty is the best policy!

Look at the history of business concerns in this country and see how very few of those which were doing a great business fifty years ago are even in existence to-day. Many of them sprang up like mushrooms, made a good deal of noise in the business world, did

lots of faking, with deceptive advertising, and flourished for a while, attracting a great deal of attention, but they did not last long because there was no character back of them. They were not reliable, and, after successfully deceiving their customers for a time, they were found out. Then they began to shrink and shrivel, and ultimately went to the wall.

There is no advertisement in the world, in the long run, that can compare with that which comes from the reputation of always and everywhere telling the exact truth, of being absolutely reliable. This reputation alone has made the names of some of the great business houses in this country worth millions of dollars.

What a difference there is between the power of a man who is telling the truth and is conscious that he is backed by the eternal principle of right and justice, and the man who is lying and is conscious of it!

One can look the world in the face without wincing, because he feels that he is backed by eternal principle. There is victory in his eye, assurance in his very bearing, while there

is something within the other man which says, "I am a liar; I am not a man. I know I am not a man, but a sneak, a make-believe."

The liar is a mere burlesque of a man, a perverted human being.

Just in proportion as a man departs from the law on which he was made—truth—he approaches the brute and should be so classified by all decent people.

Is there a sadder sight in America to-day than that of so many young men gambling with their reputations, taking chances with their good names, for the sake of a few more dollars or a little notoriety, with as little thought as they would bet on a race-horse?

What use is a fortune so gained that wherever the owner goes, he will be pointed out as a man who has "sold out"—sold out his honor, his good name, his friends—everything that a manly man holds dear?

Does it pay to take such chances with one's reputation? Nothing can compensate the lily for a smirch upon its whiteness; nothing can compensate the rose for the loss of its perfume and beauty.

What is a man good for when the best thing in him is rotten, when all that makes him a man, all that marks him from the brute, is decayed?

When a man turns traitor to himself, there is no power in wealth or fame to still the accuser within which is ever reminding him of his infamy and taunting him for his treason against himself.

XXXII

KEEP FRESH

Who can measure the disaster to the individual and to the world which is caused by inferior, botched work, due to ill health?

Health is the very mainspring of life, for, without it, dispositions are ruined, lives are darkened and made wretched, efficiency is destroyed, freshness and enthusiasm and the zest which comes from normal living are all gone. What a blessing it is to feel that equipoise, that splendid balance which exists between a sound mind and a sound body!

Everywhere we see bright, well-educated young men and women, with splendid brains, crippled by some physical defect, and mocked by great ambitions which they can never realize. Thousands lead unhappy lives because they are conscious that they can only transmute a small fraction of their real ability into their work. A large part of it must be lost to themselves and to the world because of some physical weakness.

There is perhaps no greater disappointment in life than not to realize one's ambition. To be conscious of great mental power without the strength to utilize it, to be haunted by aspirations which we know must die in us for want of strength to realize them, is one of the saddest things in life.

Many a man who has made a slave of himself is suffering the tortures of a disappointed, thwarted ambition, simply because he never learned the importance, the imperative necessity, of always maintaining a high mental and physical standard, of always keeping himself fresh, so that he could bring the highest possible percentage of efficiency to his task. The art of arts is that of self-renewal, self-rejuvenation.

The brain that is continually exercised in one's occupation or profession, with little or no change, is incapable of the vigorous, spontaneous action of the brain that gets frequent recreation and change. The man who keeps everlastingly at it, who has little fun or play in his life, usually gets into a rut early in his career, and shrivels and dries up

for lack of variety, of mental food and stimulus. Nothing is more beneficial to the mental or physical worker than frequent change—a fresh viewpoint. Everywhere we see men who have gone to seed early, become rutty and uninteresting, because they worked too much and played too little. Monotony is a great shriveler of ability.

The greatest achievers are not those who are forever grinding away at their work; who, whenever you meet them, never fail to impress it upon you that their time is precious —they must be going, must be on the move.

I know a business man, the head of a large concern, who rarely spends more than two or three hours a day at his office, and is often away months at a time, recreating, traveling, refreshing his mind. This man knows the value of play. He resolved early in life always to keep himself fresh and vigorous, in a condition to approach his task with the maximum of power, instead of weakening his faculties and demoralizing his whole system, as many men do, by perpetually grinding away at his work.

The result is that he is making a great success of life. It means something for this dynamic man to be in his office; things move. He puts them through with tremendous force and rapidity, because he has a surplus of physical stamina. His business system works with mathematical exactness, and he accomplishes more in a few hours than most men who spend eight or nine hours daily in their offices, and take their work home at night, do in a whole day.

The person who lives a perfectly normal life has a vast physical reserve power, which would carry him through any ordinary kind of disease, or tide him over any ordinary accident or operation. But when one uses up all his force, all his vitality, as he goes along, he has little or nothing to fall back upon in case of a severe accident or other emergency which calls for a great expenditure of physical force or vitality.

There is nothing truer than the saying that "All work and no play makes Jack a dull boy." The fact that we have such a strong instinct to play indicates that it was

intended we should have a good deal of it in our lives. But a great number of people are obliged to work many hours a day, simply because their employers have not yet learned the magic of a fresh brain and vigorous physique.

We Americans seem to think that it is a comparatively easy matter to bribe nature, that we can break all health laws, doing two or three days' work in one; eating as much at a single dinner or banquet as nature would require for two or three days; that we can abuse our system in all sorts of ways, and then make amends by drugging ourselves and patronizing the springs and other health resorts.

Many of us spend our lives oscillating between two extremes, abusing our bodies and doctoring them. The result is dyspepsia, exhausted vitality, nervous diseases of all kinds, insomnia, mental depression, insanity.

How many thousands of homes have been wrecked by poor health! What tragedies have been wrought by shattered nerves and

broken-down constitutions, even in the lives of good-intentioned people!

The brain gets a great deal of credit which belongs to the stomach and to the muscles and the lungs. A single talent in a strong physique, with a good will back of it all, will accomplish more in life than ten talents in a weak body. What we need is a strong, vigorous vitality which will stand a tremendous strain. This can only be gained by leading a normal, sane life.

XXXIII

PUT BEAUTY INTO YOUR LIFE

WHAT an infinite satisfaction comes from beginning early in life to cultivate our finer qualities, to develop higher sentiments, purer tastes, more delicate feelings, the love of the beautiful in all its varied forms of expression!

One can make no better investment than the cultivation of a taste for the beautiful, for it will bring rainbow hues and enduring joys to the whole life. It will not only greatly increase one's capacity for happiness, but also one's efficiency.

Character is fed largely through the eye and ear. The thousand voices in nature of bird and insect and brook, the soughing of the wind through the trees, the scent of flower and meadow, the myriad tints in earth and sky, in ocean and forest, mountain and hill, are just as important for the development of a real man as the education he receives in the schools. If you take no beauty into your

life through the eye or the ear to stimulate and develop your esthetic faculties, your nature will be hard, juiceless, and unattractive.

A love for the beautiful has a refining, softening, enriching influence upon character which nothing else can supply. It is most unfortunate for a child to be brought up in an atmosphere in which it is missing, and where only a money-loving spirit is manifested; where he is trained to think that the most important thing in life is to get more money, more houses and lands, instead of more manhood, more nobility, more sweetness, more beauty.

The life that would be complete, that would be sweet and sane, as well as strong, must be ornamented, softened and enriched by a love of the beautiful. There is a lack in the make-up of a person who has no appreciation of beauty, who does not thrill before a great picture or an entrancing sunset, or a glimpse of beauty in nature.

The love of beauty plays a very important part in the poised, symmetrical life. We little realize how much we are influenced by

people and things. We may see them so often that they become common in our experience and fail to attract much of our conscious attention, but every beautiful picture, every sunset and bit of landscape, every beautiful face and form and flower, beauty in any form, wherever we encounter it, ennobles and elevates character.

There is everything in keeping the soul and mind responsive to beauty. It is a great refreshener, recuperator, life-giver, health promoter.

Whatever our vocation, we should resolve that we will not strangle all that is finest and noblest in us for the sake of the dollar, but that we will put beauty into our life at every opportunity.

Just in proportion to your love for the beautiful will you acquire its charms and develop its graces. The beauty thought, the beauty ideal, will out-picture themselves in the face and manner. If you are in love with beauty you will be an artist of some kind. Your profession may be to make the home beautiful and sweet, or you may work at a

trade; but whatever your vocation, if you are in love with the beautiful, it will purify your taste, elevate and enrich your life, and make you an artist instead of a mere artisan.

Parents do not take sufficient pains to develop the love and appreciation of beauty in their children. They do not realize that in impressionable youth, everything about the home, even the pictures and the paper on the wall, affects the growing character. They should never lose an opportunity of letting their boys and girls see beautiful works of art, hear beautiful music; they should make a practice of reading to them or having them read very often some lofty poem, or inspirational passages from some great writer, that will fill their minds with thoughts of beauty.

The highest beauty—beauty that is far superior to mere regularity of feature or form—is within reach of everybody. It is perfectly possible for one, even with the homeliest face, to make herself beautiful by the habit of perpetually holding in mind the beauty thought, not the thought of mere superficial beauty, but that of heart beauty, soul beauty,

and by the cultivation of a spirit of kindness, hopefulness, and unselfishness.

It is as essential to cultivate the esthetic faculties and the heart qualities as to cultivate what we call the intellect. The time will come when our children will be taught, both at home and in school, to consider beauty as a most precious gift, which must be preserved in purity, sweetness, and cleanliness, and regarded as a divine instrument of education.

There is no investment which will give such returns as the culture of the finer self, the development of the sense of the beautiful, the sublime, and the true; the development of qualities that are crushed out or strangled in the mere dollar-chaser.

Fortunate is the person who has been educated to the perception of beauty; he possesses a heritage of which no reverses can rob him. Yet it is a heritage possible to all who will take the trouble to begin early in life to cultivate the finer qualities of the soul, the eye, and the heart.

XXXIV

ECONOMY THAT COSTS TOO MUCH

"THAIR iz sertin kinds of ekonomy that don't pa," says Josh Billings, "and one of them iz that thair iz a grate menny pepul in the world who try to ekonomize by straitenin' pins."

I know a rich man who has become such a slave to the habit of economizing, formed when he was trying to get a start in the world, that he has not been able to break away from it. He will very often lose a dollar's worth of valuable time trying to save a dime.

This man tears off the unused half-sheets of letters, cuts out the backs of envelopes for scribbling paper, and is constantly spending valuable time trying to save little things which are utterly out of proportion to the value to him of the time thus consumed. He carries the same spirit of niggardly economy in his business. He makes his employees save strings from bundles as a matter of principle,

even if it takes twice as much time as the string is worth, and practices all sorts of trifling economies equally foolish.

Comparatively few people have a healthy view of what real saving, or economy, means. True economy is not stinginess or meanness. It often means very large outlay, for it always has the larger end in view.

There is a vast difference between the economy which administers wisely, and that niggardly economy which saves for the sake of saving and spends a dime's worth of time to save a penny.

I have never known a man who overestimated the importance of saving pennies, to do things which belong to large minds.

Cheese-paring methods belong to the past. Skimping economies and penuriousness do not pay. The great things to-day are done on broad lines. It is the liberal-minded man with a level head and a sound judgment, the man who can see things in their large relations, that succeeds. Large things to-day must be done in a large way.

Economy, in its broadest sense, involves the highest kind of judgment and level-headedness and breadth of vision. The wisest economy often requires very lavish expenditure, because there may be thousands of dollars depending upon the spending of hundreds. It often means a very broad and generous administration, a liberal spending.

Generous expenditure in the thing which helps us along the line of our ambition, which will make a good impression, secure us quick recognition, and help our promotion, is often an infinitely better investment than putting money in the savings bank. Those who are trying to get a start in life must emphasize the right thing, keeping the larger possibility in view instead of handicapping their prospects, killing their opportunities by keeping their eyes fixed on petty economies.

The habit of saving may be carried to such an extent that it becomes a boomerang and proves a stumbling-block instead of a stepping-stone. It is as bad economy for the business man to skimp in his business expenditure as for the farmer to skimp on seed corn. "He

that soweth sparingly shall also reap sparingly."

I know a young man who has lost many opportunities for advancement, and a large amount of business, by false economy in dress and smallness regarding expenditures. He believes that a suit of clothes and a necktie should be worn until they are threadbare. He would never think of inviting a customer or a prospective customer to luncheon, or of offering to pay his car fare (if he happened to be traveling with him). He has such a reputation for being stingy, even to meanness, that people do not like to do business with him. False economy has cost this man very dear.

Many people injure their health seriously by trying to save a little money. If you are ambitious to do your best work, beware of economies that cost too much. No ambitious person can afford to feed his brain with poor fuel. To do so would be as foolhardy as for a great factory to burn bad coal because good coal was expensive. Whatever you do, however poor you may be, don't stint or try

to economize in food fuel, which is the very foundation and secret of your success. Economize in other things if you must, but never cheat your body or brain by the quality and quantity of your food.

No man can afford to transact important business when he is not in prime condition, and it pays one in health and in comfort, as well as financially, to be very good to oneself, especially when health and a clear brain are our best capital.

We little realize what a fearful amount of energy and precious vitality is wasted in most lives through false ideas of economy. Many people delay some trivial but needed surgical or dental operation for months or even years because they dread the pain and expense, and thus not only suffer a great deal of unnecessary pain all this time, but also incapacitate themselves for giving the best thing in them to their vocations.

The great thing is to make it a life principle never to delay the remedy of anything which is retarding one's progress.

Power should be the goal of a worthy ambition. Anything which will add to one's personal force, which will increase his vigor or brain power, is worth its price, no matter how much it costs. Spend generously for anything which will raise your achievement qualities, which will make you a broader, abler man or woman.

XXXV

A MENTAL CHEMIST

THAT man is truly great who can rule his mental kingdom, who at will can master his moods; who knows enough of mental chemistry to neutralize a fit of the "blues," to antidote any evil, poisonous thought with the opposite thought, just as a chemist neutralizes an acid which is eating into his flesh by applying an alkaline antidote.

A man ignorant of chemistry might apply another acid which would eat still deeper into his flesh; but the chemist knows the antidote of the particular acid that is doing the mischief, and can kill its corrosive, eating quality in an instant.

So the mental chemist knows how to counteract the corrosive, wearing, tearing power of the despondent, depressing thought by its cheerful antidote. He knows that the optimistic thought is sure death to the pessimistic thought; that harmony will quickly neutralize any form of discord, that the health thought

will antidote the ailing, sick thought; that the love thought will kill the hatred thought, the jealous, revengeful thought. He does not need to suffer mental anguish, because he always has his mental remedy with him. The moment he applies its antidote the fatal corrosive power of the malignant thought is neutralized.

Many of us keep our minds more or less poisoned much of the time because of our ignorance of mental chemistry. We suffer from mental self-poison and do not know how to prevent it, but the time will come when every intelligent person will know how to apply the proper antidotes for special forms of mental poisoning.

We shall find that it is just as easy to counteract an unfriendly, disagreeable, malicious thought by turning on the counter thought, as it is to rob the hot water of its burning power by turning on the cold-water faucet.

We shall be able to regulate the temperature of our thought as the temperature of our water.

If the water is too hot we simply turn on the cold faucet. If we feel our brain heating up with hot temper, we shall simply turn on the love thought, the peace thought, and the anger heat will be instantly counteracted.

Hatred cannot live an instant in the presence of love. The Golden Rule will kill all jealousy and revenge. They cannot live together.

The trouble with most people is that they try to drive out the bad in themselves instead of antidoting it with the good. They try to force hatred out of their minds without the assistance of its antidote.

We cannot drive the darkness out of a room. We let in the light and the darkness flees.

Many people seem to think that thought only affects the brain; but the fact is we think all over.

Physiologists have found gray brain matter in the tips of the fingers of the blind. The marvelous feats of the blind; the fact that they can distinguish most delicate textures,

denominations of money, colors, even fine tints, shades, all show that thinking is not wholly confined to the brain. We think all over.

The human body is made exclusively of cells. We are nothing but a mass of cells of twelve different varieties, such as brain cells, bone cells, muscle cells, etc. The maximum of health and power depends upon the absolute integrity of every cell.

The billions of cells in the body are all tied together in the closest contact—by affinity, sympathy. What injures or helps one, injures or helps all. Every cell suffers or is a gainer, gets a life impulse or a death impulse, according to the character of the thought.

It has been established by experiments that we pay for all our unfortunate, vicious thinking in impaired cell life. It sometimes takes weeks for the nervous system to regain its integrity after a fit of bad temper. Innumerable experiments have established the fact that all healthful, hopeful, joyous, encouraging, uplifting, optimistic, cheerful thoughts

improve the cell life of the entire body. They are creative, while the opposite thoughts are destructive of cell life.

The experiments made by Professor Elmer C. Gates have shown that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; and that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy.

"For each bad emotion," says Professor Gates, "there is a corresponding chemical change in the tissues of the body. Every good emotion makes a life-promoting change. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change more or less permanent."

As there is no filth, no impurity, in any water which cannot be removed by the science of chemistry, so there is no human mind so filthy, so poisoned with vicious thinking and wicked habits, so saturated with

vice, that it cannot be cleared up by right thinking, by the counter suggestion of the thing that has polluted it.

Remember that every morbid mood, every discordant, weak thought, is a symptom of a poisoned mind. You have the antidote—just the opposite thought. Your mind remedy is always present. The antidote for all error is truth, for all discord, is harmony. You do not have to pay a physician. You have your own recipe always with you. When you have learned the secrets of mental chemistry you can instantly stop every symptom and check every approach of mind disease.

Every true, beautiful, and helpful thought is a suggestion which, if held in the mind, tends to reproduce itself there—clarifies the ideals and uplifts the life. While these inspiring and helpful suggestions fill the mind their opposites cannot put in their deadly work, because the two cannot live together. They are mutually antagonistic,—natural enemies. One excludes the other.

He is a fortunate man who early learns

the secret of scientific mental culture, and who acquires the inestimable art of holding the right suggestion in his mind, so that he can triumph over the dominant note in his environment when it is unfriendly to his highest good.

XXXVI

DON'T GET THE WORRY HABIT!

WHAT have not men done under the pressure of worry! They have plunged into all sorts of vice; have become drunkards, drug fiends; have sold their very souls in their efforts to escape this monster.

No human intellect can estimate the unutterable havoc and ruin wrought by worry. It has forced genius to do the work of mediocrity; it has caused more failures, more broken hearts, more blasted hopes, than any other one thing since the dawn of the world.

Work kills no one, but worry has killed its multitudes. It is not the doing things which injures us so much as the dreading to do them —not only performing them mentally over and over again, but anticipating something disagreeable in their performance.

No man can utilize his normal power who dissipates his nervous energy in useless anxiety. Nothing will sap one's vitality and blight one's ambition or detract from one's

real power in the world more than the worrying habit. Worry has disqualified many a man from paying his debts by sapping his energy, ruining his health, and impairing his productive capacity.

Did you ever hear of any good coming to any human being from worry? Did it ever help anybody to better his condition? Does it not always—everywhere—do just the opposite by impairing the health, exhausting the vitality, lessening efficiency?

What would be thought of a business man who would keep in his service employees known to have been robbing him for years, stealing a little here and a little there every day? Yet one may be keeping in his mental business house, at the very source of his power, a thief infinitely worse than one who merely steals money or material things; a thief who robs him of energy, saps his vitality, and bankrupts him of all that makes life worth while.

Do we pity the pagans who lacerate themselves in all sorts of cruel ways in their worship? Yet many of us constantly torment

ourselves by all sorts of mental instruments of torture. We borrow trouble; endure all our lives the woe of crossing and recrossing bridges weeks and years before we come to them; do disagreeable tasks mentally over and over again before we reach them; anticipate our drudgery and constantly suffer from the apprehension of terrible things that never happen.

Worry not only saps vitality and wastes energy, but it also seriously affects the quality of one's work. It cuts down ability. A man cannot get the highest quality of efficiency into his work when his mind is troubled. The mental faculties must have perfect freedom before they will give out their best. A troubled brain cannot think clearly, vigorously, and logically. The attention cannot be concentrated with anything like the same force when the brain cells are poisoned with anxiety as when they are fed by pure blood and are clean and unclouded.

The brain cells are constantly bathed in the blood, from which they draw their nourishment, and when the blood is loaded with the

poison of fear, worry, anger, hatred, or jealousy, the protoplasm of those delicate cells becomes hard and is thus materially injured.

Many a mother fritters away more energy in useless frets and fears for her children, in nervous strain over this or that, than she uses for her daily routine of domestic work. She wonders why she is so exhausted at the close of the day, and never dreams that she has thrown away the greater part of her force in unnecessary anxiety.

Is it not strange that people will persist in allowing little worries, petty vexations, and unnecessary frictions to grind life away at such a fearful rate that old age stares them in the face in middle life? Look at the women who are shriveled and shrunken and aged at thirty, not because of the hard work they have done, or the real troubles they have had, but because of habitual fretting, which has helped nobody, but has brought discord and unhappiness to their homes.

Worry not only makes a woman look older, but also actually makes her older. It is a chisel which cuts cruel furrows in the face. I

have seen one so completely changed by a few weeks of anxiety that the whole countenance had a different expression and the individual seemed almost like another person.

We see women resorting to massage, electricity, exercises, chin straps, wrinkle plasters, and all sorts of things to erase the terrible ravages of worry and anxiety. Apparently ignorant of the fact that the supreme remedy —the great panacea—is in the mind, they continue to worry as to how they shall get rid of the effects of worry!

Nothing else will so quickly drive away worry as the habit of cheerfulness, of making the best of things, of refusing to see the ugly side of life.

A great deal can be done to correct the causes of worry by keeping up the health standard. A good digestion, a clear conscience, and sound sleep kill a lot of trouble. Worry thrives best under abnormal conditions. It cannot get much of a hold on a man with a superb physique—a man who lives a clean, sane life. It thrives on the weak—those of

low vitality whose reserve force has been exhausted.

When you feel fear or anxiety entering your thought, just fill your mind instantly with courage, hope, and confidence. Refuse to let any enemies of your happiness and success camp in your mind. Drive out the whole brood of vampires.

You can kill worry thoughts easily when you know the antidote; and this you always have in your mind. You do not have to go to a drug store or a physician for it. It is always with you—always ready. All you have to do is to substitute hope, courage, cheerfulness, serenity, for despondency, discouragement, pessimism, anxiety. Opposite thoughts will not live together. The presence of one excludes the other.

XXXVII

THE GREAT WITHIN

Do you realize that there are powers inside of you, which if you could discover and use, would make of you everything you ever dreamed or imagined you could become?

Many people pass out of this plane of consciousness with enough health latent in the billions of cells in the body to restore them to life, if it could only be aroused. There are cases in medical history where patients have been apparently restored to life, even at the moment of impending dissolution, by a relative or a physician calling them imperatively, vehemently, to return to life. But generally the victim's conviction that he cannot get well and that he must die paralyzes and destroys the disease-resisting power of the body, so that there is nothing to check the malady, which may be fatal only because of the loss of faith and the patient's conviction that he cannot recover.

In the same way there are multitudes of shiftless people, in the great failure army to-day, with scarcely energy enough to keep them alive, who have forces slumbering deep within themselves which, if they could only be awakened, would enable them to do wonderful things.

If we only knew what tremendous forces are locked up inside of us, we should not be so surprised when a tramp or a hobo becomes transformed into a hero almost in an instant, in some great railroad wreck, or fire or other emergency. The hero was there all the time; the catastrophe simply revealed him.

We none of us know what wonderful things we could do if an emergency great enough, imperative enough, were to make a sudden call upon us.

I have seen a man of ordinary strength, hypnotized and suspended by head and ankles on the edges of two chairs, support half a dozen or more heavy men on his body. Sometimes a horse is thus supported on a see-saw board placed across the subject's body. These are mostly mental feats, because a

man of average strength could no more sustain a twelve-hundred-pound horse or half a dozen heavy men on his body thus suspended than he could fly without a machine. He could not convince himself that he could do such a thing. Yet while under the powerful suggestion of a hypnotist that he can do it, he does it easily.

From whence came the power which enabled the subject to do this marvelous thing? Certainly not from the hypnotist, for he merely called it out of the subject; it did not come from space outside of him. It was latent in the man himself.

It is from this Great Within that the power comes which does immortal deeds. We are conscious that there is something in us but not of us which is never sick, never tired, which never goes wrong. All principle, truth, love, justice, live in this Great Within. Here is the home of beauty and justice. Here is where spiritual beauty dwells. Here abides "the peace which passeth all understanding," and here shines "the light that was never on sea or land."

There is something in man that never deteriorates, never becomes demoralized or smirched, that is always true and always clean—the divine in him, the regenerative principle or force, which, if aroused, will work like a leaven in the life of the most depraved, until it brings that person back to his lost God (good), to his normal condition; and when a person is normal, he wants to do right, because he is built upon the principle of justice, honesty, and truth.

We all have moments when we get glimpses of the great possibilities within ourselves. It may sometimes be an experience which takes away a loved one, which opens up a rift in our nature and gives us a glimpse of power which we never before knew we possessed. It may be the reading of an inspiring book, or an encouraging friend that gives us a glimpse of our possible selves, but, whatever it is, we are never quite the same again after we have once felt the thrill of power from the very source of things.

When man feels the mighty principle of truth, of justice, pulsating through him, he

knows that even with all the world against him he and this principle are a majority.

This was why Lincoln was such a power in the world. It was not merely what was in his brain; it was the mighty principle behind the man, back of the flesh; it was Truth and Justice which acted through him, that made him such a power.

If man could only harmonize with the Divine Principle within, the Principle which never dies, which is never sick and never sins, he could reach his greatest efficiency, his highest state of blessedness.

The coming physician will teach the patient that the creative processes are always going on within him, that the same power which has created him is in the perpetual act of recreating, restoring him all his life; as is shown the moment he breaks a bone or lacerates his flesh, when the healing processes begin immediately; and if our education, prejudices, and convictions did not antagonize this creative process, but were trained to aid it, the healing would be quickly, perfectly done.

The Power that created us is the same Power that makes us over new every night during sleep. It is the same Power that is constantly recreating every cell in the body.

Multitudes of people go through life without ever going deep enough into their inner consciousness to strike the great living stream of supply. Hence, their lives are parched, dry, and unproductive. But if we dip deep enough into the Great Within of ourselves, we shall strike the stream of living water, of which, if we once drink, we shall never thirst, never lack or want again, for all the good things of the universe will be ours.

No life can be poor or mean when enfolded in the Infinite Arms, and living in the very midst of abundance, the source of all supply.

XXXVIII

OVER-SENSITIVENESS AS A BARRIER

"DRIVEN to Self-destruction by Over-sensitiveness," was the headline of a report of a most pathetic tragedy recently chronicled by the press.

A young girl, brought up in the comfort and seclusion of a happy home, was suddenly thrown on her own resources. The death of her father, and the entanglement of his estate, forced her into the workaday world to earn bread for herself and her aged mother. She secured a position as a stenographer in a New York business house, and for a time made a brave struggle with fate.

But the tenderly reared girl was proud and over-sensitive. Her shabby clothes excited comment, and she shrank more and more within herself and away from the stylishly dressed young women in the office, who regarded her as "queer."

One day a thoughtless and boorish male clerk asked her why she didn't fix up a little

and dress like the other girls. The girl shrank from him as if stung and burst into tears. After this her sensitiveness increased. She compared her darned gloves, patched shoes, and threadbare dress with the fashionable attire of the girls about her, many of whom were not wholly dependent upon their work for a living, and made up her mind that she could stand the strain no longer. So, one day, the money she usually spent for her luncheon went for a bottle of carbolic acid, and she ended it all.

People like this poor girl resemble sensitive plants whose leaves close the moment they are touched. You have to be constanty on your guard for fear of hurting them, and they have so many tender spots that you must exert the greatest care to avoid inflicting a wound. They feel a slight more keenly than coarser-grained persons would feel a blow.

We frequently see unfortunate instances of extreme sensitiveness in families in which some member is all the time quivering from the pain inflicted by a perfectly innocent

remark made by a brother or a sister, or one of the parents.

Thousands of people are out of positions, and cannot keep good places when they get them, because of this weakness. Many a good business man has been kept back, or even ruined, by his quickness to take offense or to resent a fancied slight.

Many a clergyman, well educated and able, is so sensitive that he cannot keep a pastorate long. From his distorted viewpoint some one is always saying or thinking unkind things calculated to injure him in the eyes of the congregation.

Many school teachers are great sufferers from over-sensitiveness. Remarks of parents, or school committees, or little bits of gossip which are reported to them, make them feel as if people were sticking pins in them.

Writers, authors, and other people with artistic temperaments are usually very sensitive. I have in mind a very strong, vigorous editorial writer who is so sensitive, and so prone to take offense, that he cannot hold a position either on a magazine or a daily

paper. He is cut to the quick by the slightest adverse criticism, and regards every suggestion in regard to his work as a personal affront. He carries about an injured air which greatly detracts from an otherwise agreeable personality.

Over-sensitiveness is really an exaggerated form of self-consciousness. It is far removed from conceit or self-esteem, yet it causes one's personality to overshadow everything else. A sensitive person feels that, whatever he does, wherever he goes, or whatever he says, he is the center of observation. He imagines that people are criticising his movements, making fun at his expense, or analyzing his character, when they are probably not thinking of him at all. He does not realize that other people are too busy and too much interested in other things to devote to him any of their time beyond what is absolutely necessary.

The majority of people, no matter how rough in manner or bearing, are kind-hearted, and would rather help than hinder a fellow-being, but they have no time to spend in minutely analyzing the nature and feelings

of those whom they encounter in the course of their daily business. In the busy world of affairs, it is give and take, touch and go, and those who expect to get on must rid themselves of all morbid sensitiveness. If they do not, they doom themselves to unhappiness and failure.

Thousands of young people are held back from undertaking what they long to do, and are kept from trying to make real their great life-dreams, because they are afraid to jostle with the world. Their supersensitiveness makes cowards of them.

Morbid sensitiveness requires heroic treatment. A sufferer who wishes to overcome it must take himself in hand as determinedly as he would if he wished to get control of a quick temper, or to rid himself of a habit of lying, or stealing, or drinking, or any other defect which prevented his being a whole man.

"What shall I do to get rid of it?" asks a victim. Think less of yourself and more of others. Mingle freely with people. Become interested in things outside of yourself. Do not brood over what is said of you, or analyze

every simple remark until you magnify it into something of the greatest importance. Do not have such a low and unjust estimate of people as to think they are bent on hurting the feelings of others, and depreciating and making light of them on every possible occasion. A man who appreciates himself at his true value, and who gives his neighbors credit for being at least as good as he is, can not long be a victim of over-sensitiveness.

XXXIX

KEEPING A LEVEL HEAD

To keep a level head under all circumstances, all conditions, to keep it when others lose it, to maintain an even judgment and good "horse sense" when others around one do foolish things, indicates that one possesses great reserve power, and is a poised, self-controlled man.

The man who easily loses his head, and who goes all to pieces in an accident, or when any great strain is brought to bear upon him or anything very unusual occurs, is a weakling, and is not to be depended upon in an emergency.

It is the man who knows what to do when others are disconcerted, who is cool when others are excited; who is not easily flustered when pressure is brought to bear upon him or when he is obliged to assume great responsibility, that is wanted everywhere.

Employees are often surprised at the advancement to a responsible position of one

of their number who is less brilliant than many others. The employer, however, is not looking for brilliancy; but for good sense, soundness of judgment, level-headedness. In his search for a level-headed, practical man, a man who can do things, and not merely dream about them, he often passes by the college graduate, the fine scholar, the genius. He knows that the stability of his business, the bulwark of his establishment, depends upon employees with good judgment, good horse sense.

The test of a large, well-balanced man is that he does not change materially with changed conditions. Financial losses, failure in his undertakings, sorrow, do not throw him off his balance, because he is centered in principle. Nor is he puffed up by a little prosperity.

There is one thing a man ought to be always able to do, no matter in what circumstances he may be placed, and that is, to keep on his feet, and if he falls to fall on his feet, and under no circumstances lose his balance; to remain calm and act deliberately when

others are confused and excited. This gives him a tremendous power in his community, because it is the level-headed man, who keeps an even keel in any storm, that is sought for in great emergencies. The shaky man, the waverer, the man who is never certain of himself, who topples over when the crisis comes, who loses his backbone in a panic, is only a fair-weather man, and, like a timid young girl, could sail a ship only on a smooth sea.

What a magnificent example of serenity and poise under all conditions we have in the iceberg at sea! No matter how hard the tempest rages, or how hard the huge billows dash against its sides, it does not tremble or quiver, or give any signs of having been touched, because seven-eighths of its enormous bulk is below the surface of the water. Its immensity is securely balanced down in the calm of the ocean depths, beneath the agitation of wave or tempest. This tremendous reserve below the surface, this powerful momentum, makes the exposed part of the iceberg bid defiance to the elements.

Mental poise indicates power, because poise is the result of mental harmony. One-sided minds, no matter how brilliant in some particular faculty, are never balanced minds, any more than a tree is harmonious which has sent practically all of its sap, its nourishment, into the development of one huge branch, so that other parts of the tree have suffered from starvation.

It was Webster's great mental equanimity that made him a colossal figure in the Senate and at the Bar. His consciousness of great mental power gave him tremendous advantage over weaker men who doubted their ability to cope with him.

All-round, level-headed men are scarce. They are always at a premium. We find many splendid men, who are wonderfully competent in many faculties, but who are always doing strange, foolish, unbusinesslike things. Their poor judgment is always tripping them up, so that the stream of their character is like the course of a crooked river which often runs back on itself in its journey through an uneven country.

The reputation of being erratic or a little bit unsound in your judgment, of doing foolish things, so that people cannot rely upon you, is fatal to advancement.

If you want to have the reputation of being a level-headed man, you must act like one. Most people are constantly doing things—especially little things—which do not meet with their approval, which they do not consider the best things to be done under the circumstances, but they do them. In acting thus they lessen the probability of doing the level-headed thing the next time.

The trouble is that most of us use our second or third best judgment, instead of our first, because it often fits our comfort and convenience to do so.

Deplore it as we will, we are most of us lazy, and we like to get out of disagreeable tasks. We do not like to do things which interfere with our comfort, things which tax and perplex us.

If you always force yourself to do what you know you ought to do, and do it in the

way you honestly believe to be the best way, instead of listening to your inclination to shirk responsibility or to consult your comfort or convenience, you will very materially strengthen your character and your judgment, and you will also increase your reputation for level-headedness.

XL

"HE HAD MONEY, BUT LOST IT"

How many thousands of good, honest men and women there are in this country who have worked very hard and made all sorts of sacrifices of comfort and luxury in order to lay up something for the future, and yet because of ignorance of business methods have reached middle life or later without having anything to show for their labor and self-denial! How many have found themselves without a home or any probability of getting one, without a cent of money laid by for sickness, or the inevitable emergency, or for their declining years!

We find boys and girls turned out of school and college full of theories, and of all sorts of knowledge or smatterings of knowledge, but without the ability to protect themselves from human thieves who are trying to get something for nothing. No girl or boy should be allowed to graduate, especially from any of the higher institutions, without being well

grounded in practical business methods. Parents who send their children out in life, without seeing that they are well versed in ordinary business principles, do them an incalculable injustice.

Great numbers of vast fortunes in this country have been and are being built up on the very ignorance of the masses in regard to business methods. The schemers bank on it that it is easy to swindle people who do not know how to protect their property. They thrive on the ignorance of their fellows. They know that a shrewd advertisement, a cunningly worded circular, a hypnotic appeal will bring the hard earnings of these unsuspecting people out of hiding-places into their own coffers.

It seems incredible that a strong, sturdy, self-made man, who has had to fight his way up from poverty, and who feels the backache in every dollar he has earned, should let his savings slip through his fingers in the most foolish investments, with scarcely any investigation, often sending his money thousands of miles away to people he has never seen, and

about whom he knows practically nothing, except through the wiles of some smooth, unprincipled promoter.

Many people have come to grief by giving full power of attorney to their lawyer or business agent. Few impractical people, especially among women, understand the significance of a full power of attorney, which authorizes the person so empowered to deal with your property in all respects as if it were his own, or as if he had for the time being assumed your personality. He may sign your name to any instrument; he may bind you to anything he pleases; he may draw money from your bank; he may impersonate you in all business transactions. In short, as far as business arrangements are concerned, he stands practically and legally for yourself. This is a tremendous power to place in the hands of another, and people should be very careful to whom they assign it. It should never be conferred on any person but one whose honesty is above suspicion, and whose knowledge of business and of men and affairs has been tried and proved.

For the sake of your home, for the protection of your hard earnings, for your peace of mind, your self-respect, your self-confidence, whatever else you do, do not neglect a good, solid business training, and get it as early in life as possible. It will save you from many a fall, from a thousand embarrassments, and perhaps from the humiliation of being compelled to face your family and friends and confess that you have been a failure. It may spare you the mortification of having to move from a good home to a poor one, of seeing your property slip out of your hands, and of having to acknowledge your weakness and your lack of foresight and thoughtfulness, or it may prevent your being made the dupe of sharpers.

Many a cultured young woman has been thrown suddenly on her own resources by the failure or the death of her father, and has found herself wholly incapable of administering his affairs or of earning a living. Many women, their husbands having died suddenly, are left with large business responsibilities, which they are utterly unfit to assume. They

are at the mercy of designing lawyers or dishonest business men, who well know that they are mere babies in their hands when it comes to important transactions.

If every child in America had a thorough business training, many thousands of long-headed, cunning schemers, who have thriven on the people's ignorance, would be out of an occupation.

It is infinitely harder to save money and to invest it wisely than to make it, and, if even the most practical men, men who have had a long training in scientific business methods, find it a difficult thing to hold on to money after they make it, what is likely to happen to people who have had practically no training in business methods?

I believe that the business colleges are among the greatest blessings in American civilization to-day, because through their teaching they have been the means of saving thousands of homes, and have made happy and comfortable vast multitudes of people who might otherwise be living in poverty and wretchedness.

XLI

TO-DAY IS THE DAY!

Some one says, "Upon the brink of mighty things we stand."

Never before in the world's history have we stood upon the brink of such mighty things as we do to-day. All the past ages have been like a snowball rolling up to greatness. To-day is a summing up of all the centuries. It is a storehouse into which the ages have poured their treasures. Every inventor, every discoverer, every thinker, every workman who has ever lived has contributed the results of his efforts to this day.

To-day is the biggest day in the world's history, because it is made up of all the days that have gone before it, and in it are packed all the success, all the achievement, all the progress of the past. What a starting-point for the youth compared with the corresponding date a century or even a half century ago!

How we have been emancipated from drudgery by steam, by electricity, by the

discoveries in chemistry, in physics! What immunity, what emancipation we have won from the discomforts and slavery of the past! The masses to-day have luxuries which the world's monarchs did not enjoy a century ago.

Some people seem to think any time but the present is a good time to live in. But the men who move the world must be a part of it. They must touch the life that now is, and feel the thrill of the movement of civilization. It is not living in the world of yesterday, nor in the world of to-morrow, but in to-day's world, that counts. We must know the world and the day in which we are living, and keep in responsive touch with the great movements of civilization. Much of the best energy of the world is wasted in living in the past or dreaming of the future.

People who live in the present, and use it to the best possible advantage, who do not spend their time in regrets over their mistakes, or over what they failed to do yesterday, nor waste their energies in dreaming about the possible to-morrow, are much more suc-

cessful and get infinitely more out of life than those whose gaze is always turned forward or backward.

So do not spoil life by trying to live February in January. Do not be lean and stingy this month, this year, because you are aiming for next month, next year. Do not trample on the violets and the daisies to-day, never seeing the world of beauty and marvel all about you, under your very feet, because your eyes are fixed on the stars.

Resolve that you are going to enjoy the comforts you now possess, and not spend your time riding in imagination in the fine automobile or yacht you are going to have next year; that you are going to enjoy the clothes you have this year, instead of anticipating the sealskin coat, the fine furs, and the elegant dresses you feel sure you are going to get next year.

Just make up your mind that you are going to make the most of your little cottage, the home you have; that you are going to make it the happiest, sweetest place on earth to-day and every day, and that you are not

going to try to live in that long-dreamed-of new house until it is finished. This does not mean that we should never plan for to-morrow or have pleasant anticipations of things that are to come. It only means that we should not so focus our eyes and attention on the future, and be so absorbed in anticipation of the to-morrow, that we get nothing out of to-day; that we lose its pleasures, its opportunities, and its joys.

Fling your whole life into the present moment. Do not plan to get ninety per cent of your happiness out of to-morrow while you take one per cent to-day. Get a hundred per cent out of the day in which you are living.

It is not intended that we should always live in anticipation. Living too much in the imagination makes life seem dry and dreary. It makes our vocations drudgery instead of the delight which they were intended to be. It destroys our power for enjoying the life that now is.

Real happiness is of such a nature as to satisfy us day by day as we go along, now or never. Like the manna which the children

of Israel tried to hoard, if we try to keep it for to-morrow it spoils. There are men everywhere who can see ease and usefulness to-morrow, not to-day. The opportunity for doing good they are too busy to attend to to-day. They will neglect friendships to-day, social duties to-day. They postpone all little charities, because they are going to make some great donation when they get a little further on, and have a little more money.

When we struggle to get away from the disagreeable routine and drudgery of the present, in the hope that we shall find in a mystical future, freedom and happiness, we labor under a delusion similar to that held by those who think that, if they could only get rid of the thorn which pricks at the moment, or of the gravel in the shoe, they would be happy. Yet how do we know that they who do not laugh to-day, will laugh to-morrow? If the enjoying faculties are not used, will they not wither and atrophy?

If we could realize that only the present is real, that only the present exists, or ever can; that there is really no yesterday or to-morrow;

that we can never be certain of anything but the moment in which we are living; that we cannot project ourselves into the future nor step backwards into the past; that there is one eternal Now—and that the years, the months, the days, the minutes are mere arbitrary divisions of the eternal Now,—if we could only fully realize this, how it would multiply our power and increase our enjoyment and efficiency!

XLII

BLAZE YOUR OWN WAY

THE world admires the man who has the courage to lift his head above the crowd, who dares to step to the front and declare himself. Blaze your own way, make your own path, or you will never make any impression on the world. It is striking originality that attracts attention.

Whatever your work in life, do not follow others. Do not imitate. Do not do things just as everybody else has done them before, but in new, ingenious ways. Show the people in your specialty that precedents do not cut much of a figure with you, and that you will make your own program.

Resolve that, whether you accomplish much or little in the world, it shall be original—your own. Do not be afraid to assert yourself in a bold, individual way. Originality is power, life; imitation is death.

Do not be afraid to let yourself out. You grow by being original, never by copying;

by leading, never by following. Resolve that you will be a man of ideas, always on the lookout for improvement. Think to some purpose. There is always a place for an original man.

The world is full of followers, leaners, and taggers, who are willing to walk in old trails, and to have their thinking done for them; but it is seeking the man with original force, who leaves the beaten track and pushes into new fields—the physician who departs from the precedent of those who have gone before him, the lawyer who conducts his case in an original way, the teacher who brings new ideas and methods into the schoolroom, and the clergyman who has the courage to proclaim the message which God has given to him, not that given to some other man who has put it into a book. The world wants preachers who get their sermons out of life, not out of a library.

Do not be afraid of being original. Be an independent, self-reliant, new man, not just one more individual in the world. Do not try to be a copy of your grandfather, your

father, or your neighbor. That is as foolish as for a violet to try to be like a rose, or for a daisy to ape a sunflower. Nature has given each a peculiar equipment for its purpose. Every man is born to do a certain work in an original way. If he tries to copy some other man, or to do some other man's work, he will be an abortion, a misfit, a failure.

No human being ever yet made a success trying to be somebody else, even if that person was a success. Success cannot be copied—cannot be successfully imitated. It is an original force—an individual creation. Every man will be a failure just in proportion as he gets away from himself and tries to be somebody else and to express somebody else instead of himself. Power comes from within or from nowhere. Be yourself. Listen to the voice within.

There is room for improvement in every profession, in every trade, and in every business. Never before was originality so much at a premium. The world makes way for the man with an idea. It is the thinker, the man with original ideas and new and up-to-date

methods, who is the real productive force in a community. He is wanted everywhere. But there is very little demand for human machines.

There is a great advertising quality in originality, or uniqueness. The man who does business like the great majority of men, although he may have superior ability, does not attract much attention. But if he makes his own path, adopts original and progressive methods, puts his specialty in a class by itself, and attracts attention, everybody who patronizes him is a traveling advertisement for him.

Do not, however, make the mistake of thinking that if you simply do things in new ways you will necessarily be successful. It is effective originality that counts. There are thousands of men who are always chasing new ideas, new ways of doing things, who never accomplish anything of note, because they are not effective, not practical.

The world wants men who can do things in new and better ways. Don't think, because your plan or idea has no precedent, or because

you are young and inexperienced, that you will not get a hearing. The man who has anything new and valuable to give to the world will be listened to and will be followed. The man of strong individuality, who dares to think his own thought and originate his own method, who is not afraid to be himself, and is not a copy of some one else, quickly gets recognition. Nothing else will attract the attention of an employer or the rest of the world so quickly as originality and unique ways of doing things, especially if they are effective.

It is the newest and the most up-to-date concern, that has the latest devices and the freshest and most original ideas, that draws the people.

The shrewdest thing a young man can do—to say nothing of the influence upon his character—is to put the greatest possible originality and the highest possible excellence into everything he does; to make a resolution, at the very outset of his career, to stamp his individuality upon everything that goes out of his hands, and to determine that everything

he does shall have the imprint of his character upon it as a trade-mark of the highest and best that is in him. If he does this, he will not require a large amount of capital to start a business, and to advertise it. His greatest resources will be in himself.

XLIII

THE STIMULUS THAT "MAKES GOOD"

Two highwaymen chancing once to pass a gibbet, one of them exclaimed: "What a fine profession ours would be if there were no gibbets!" "Tut, you blockhead," replied the other, "gibbets are the making of us; for, if there were no gibbets, every one would be a highwayman."

Just so with every art, trade, or pursuit; it is the difficulties that scare and keep out unworthy competitors.

"Many men owe the grandeur of their lives to their tremendous difficulties," says Spurgeon. The best tools receive their temper from fire, their edge from grinding.

Thousands of men of great native ability have been lost to the world because they have not had to wrestle with obstacles, and to struggle under difficulties sufficient to stimulate into activity their dormant powers. No effort is too dear which helps us along the line of our proper career. We do our best

while fighting desperately to attain what the heart covets.

We are the victors of our opponents. They have developed in us the very power by which we overcome them. Without their opposition we could never have braced and anchored and fortified ourselves, as the oak is braced and anchored for its thousand battles with the tempests. Our trials, our sorrows and our griefs develop us in a similar way.

In one of the battles of the Crimea a cannon ball struck inside the fort, crashing through a beautiful garden. But from the ugly chasm there burst forth a spring of water which ever afterward flowed a living fountain. From the ugly gashes which misfortunes and sorrows make in our hearts, perennial fountains of rich experience and new joys often spring.

Many a man has never found himself until he has lost his all. Adversity stripped him only to discover him. Obstacles, hardships, are the chisel and mallet which shape the strong life into beauty. It is defeat that turns bone to flint; it is defeat that turns gristle to

muscle; it is defeat that makes men invincible.

A distinguished investigator in science said that when he encountered an apparently insuperable obstacle, he usually found himself upon the brink of some discovery.

"Returned with thanks" has made many an author. Failure often leads a man to success by arousing his latent energy, by firing a dormant purpose, by awakening powers which were sleeping. Men of mettle turn disappointments into helps as the oyster turns into pearl the sand which annoys it.

As soon as young eagles can fly the old birds tumble them out and tear the down and feathers from their nest. The rude and rough experience of the eaglet fits him to become the bold king of birds, fierce and expert in pursuing his prey.

Boys who are bound out, crowded out, kicked out, usually "turn out," while those who do not have these disadvantages frequently fail to "come out."

Nature, when she adds difficulties, adds brains.

"The gods look on no grander sight than an honest man struggling with adversity."

Poverty and obscurity are not insurmountable obstacles, but they often act as a stimulus to the naturally indolent, and develop a firmer fiber of mind, a stronger muscle and stamina of body. The harder the diamond, the more brilliant the luster, and the greater the friction necessary to bring it out. Only its own dust is hard enough to make this most precious stone reveal its full beauty.

The spark in the flint would sleep forever but for friction; the fire in man would never blaze but for antagonism.

It was in the Madrid jail that Cervantes wrote "Don Quixote." He was so poor that he could not even get paper during the last of his writing, and had to write on scraps of leather. A rich Spaniard was asked to help him, but replied: "Heaven forbid that his necessities should be relieved; it is his poverty that makes the world rich."

The prison has aroused the slumbering fire in many a noble mind. "Robinson Crusoe" was written in prison. The "Pilgrim's Prog-

ress" appeared in Bedford jail. Sir Walter Raleigh wrote "The History of the World" during his imprisonment of thirteen years.

Luther translated the Bible while confined in the Castle of Wartburg. For twenty years Dante worked in exile, and even under sentence of death. Through the pit and the dungeon Joseph came to a throne.

Almost from the dawn of history, oppression has been the lot of the Hebrews, yet they have given the world some of its noblest songs, its wisest proverbs, its sweetest music. With them persecution seems to bring prosperity. They thrive where others would starve. They hold the purse-strings of many nations. To them hardship has been "like spring mornings, frosty but kindly, the cold of which will kill the vermin, but will let the plant live."

Beethoven was almost totally deaf and burdened with sorrow when he produced his greatest works. Schiller wrote his best books in great bodily suffering. He was not free from pain for fifteen years. Milton wrote his leading productions when blind, poor, and

sick. Bunyan said that, if it were lawful, he could even pray for greater trouble, for the greater comfort's sake.

What grander sight is there than that of a stalwart man made irresistible by the things which have tried to down him—a man who stands without wavering or trembling, with head erect and heart undaunted, ready to face any difficulties, defying any cruelties of fate, laughing at obstacles because he has developed in his fight with them the superb strength of manhood and vigor of character which make him master?

No fate or destiny can stop such a man.

XLIV

HAVE YOU THE GOOD-WILL HABIT?

THE story is told of a great king who had one little son whom he worshiped. The boy had everything he desired, all that wealth and love could give; no wish was ungratified, but he was not happy. His face was always disfigured by a scowl of discontent.

One day a great magician came to the palace of the king, and told him that he could make his son happy and turn his scowls into smiles. "If you can do this," said the king, "I will give you whatever you ask."

The magician took the boy into a private chamber and wrote something with a white substance on a piece of paper. He gave the paper to the boy and told him to go into a darkened room and hold a lighted candle under it and see what would happen. Then the magician went away.

The young prince did as he was instructed, and the white letters, illuminated by the light from beneath, turned into a beautiful

blue, and formed the words, "Do a kindness to some one every day." The prince followed the magician's advice and soon became the happiest boy in his father's kingdom.

No life is really happy until it is helpful, is really successful until it is radiant with joy and gladness, the gladness of good cheer, of good will toward everybody, of the spirit of brotherhood toward all men. Only by giving ourselves can we hold what we have, can we grow.

A philosopher once asked his pupils, "What is the most desirable thing in the world?" After many answers had been given, one finally said, "A good heart." "True," said the philosopher, "thou hast comprehended in two words all that the rest have said, for he that hath a good heart will be contented, a good companion, a good neighbor, and will easily see what is fit to be done by him."

A good heart, a kindly disposition, a frank, cordial, open, generous nature are riches beside which the fortune of a multi-millionaire shrinks into insignificance. The man who

has these, though he have not a cent to give away, may do as much good as any multi-millionaire, be he ever so generous with his money.

It is astonishing how rapidly a person will develop when he opens up his nature and flings out his life with all his might in the service of others. There is nothing which will do so much for the life as the early forming of the good-will habit, the kindly habit, the habit of saying pleasant things about others.

No matter how much we give of ourselves, how much we fling off of helpfulness, of good cheer and encouragement, there is not only no diminution of our supply, but, on the contrary, the more we give, the more we have; the more we fling out of life, the more helpfulness, inspiration, encouragement, and hope come back to us.

One reason why we get such stingy results from our life-work is because we are not more generous givers of ourselves, our sympathy and encouragement. We must give more in order to get more. He who is stingy of his sympathy, of his helpfulness, of his praise

and appreciation, pinches, starves, and strangles his own nature.

A few words of kindly sympathy, of loving encouragement, helped John B. Gough, the great temperance lecturer, to recover his manhood and become a great power for good in the world.

The habit of saying kind things to others and about them, of always looking for the good in them, savors of Heaven.

The trouble with us is that we misunderstand, misjudge one another. We judge people too much by their mean trait, their mistakes, their shortcomings, their peculiarities. How quickly the millennium would come if we could only realize the truth that there is a God in the meanest of men, a philanthropist in the stingiest miser, a hero in the biggest coward, which an emergency great enough would call out.

Many of us are so blinded by the blighting greed of gain, by the marbleizing usages and cold laws of trade which encrust our hearts with selfishness, that we do not see the good in people. When we learn to look for the

good in them instead of the bad, we shall bring out the good instead of the bad, for our estimate of others helps to form their estimate of themselves; and no one can bring out the best when he believes and sees only the worst of himself. If we held charitable, helpful views of one another, our attitude would revolutionize civilization.

The world builds its monuments to the unselfish, the helpful, and if these monuments are not in marble or bronze they are in the hearts of those whom their inspirers have cheered, encouraged, and helped.

Everybody can be a success in the good-will business, and it is infinitely better to fail in our vocation and to succeed in this, than to accumulate great wealth and be a failure in helpfulness, in a kindly, sympathetic attitude toward others.

XLV

THE STIMULUS OF REBUFFS

NAPOLEON said of his great general, Massena, that he never showed his mettle until he saw the wounded and dead falling all around him in battle; then the lion in him was aroused, and he fought like a demon.

Some natures never come to themselves, never discover their real strength until they meet with opposition or failure. Their reserve of power lies so deep within them that any ordinary stimulus does not arouse it. But when they are ridiculed, "sat down upon," or when they are abused, insulted, a new force seems to be born in them, and they do things which before would have seemed impossible.

Hard conditions, desperate circumstances, great poverty and hardships have ever developed the giants of the race. Napoleon was never so resourceful, never so level-headed, never had such vigorous mental grasp or was able to make such powerful

combinations as when he was cornered, driven to desperation. It takes a great crisis, a tremendous emergency, to explode the giant powder in many people.

A successful business man tells me that every victory he has gained in a long career has been the result of hard fighting, so that now he is actually afraid of an easily won success. He feels that there must be something wrong when anything worth while can be obtained without a struggle. Fighting his way to triumph, overcoming obstacles, rebuffs of all sorts, gives this man pleasure. Difficulties are a tonic to him. He likes to do hard things because it tests his strength, his overcoming ability, his power. He does not like to do easy things because it does not give one the exhilaration, the joy that is felt after a victorious struggle.

I knew a student paying his way through college who was so poor that the wealthier students made fun of him. They were always guying him about his short trousers, seedy clothes, and general out-at-elbow condition. He was so stung by their gibes that

he made a vow not only to redeem himself from ridicule, but also to make himself a power in the world.

This young man has had most remarkable success, and he says that the rebuffs he met with and the ridicule that was heaped upon him in his student days have been a perpetual stimulus to his ambition to get on in the world.

The desperate struggle to do something worth while is the very thing which draws out our reserve forces and develops latent power. Without this struggle, many people would never have discovered their real selves.

If Lincoln had been born in a mansion and had gone to college, he probably never would have become President, and never would have gone down in history as the great man he was, because the chances are that he never would have made the effort he made in his obscurity, in the desperate struggle to make up for his deficiencies. It was the heroic struggle with adverse conditions that brought out the giant in him.

Human nature is naturally lazy. We do everything from motive, and the strength of the motive always measures the result of the effort.

There are people in this country to-day who owe everything to their handicap, which has been a perpetual spur. It has enabled them to bring out possibly seventy-five per cent of their ability, when not more than twenty-five per cent would have been developed but for this tremendous prod.

Whenever a motive is great enough, an emergency large enough, a responsibility heavy enough to call out the hidden reserves in our nature, latent energies spring forth which carry everything before them.

There are many instances in history of people who have developed marvelous qualities and made wonderful achievements in their struggle to redeem themselves from some physical handicap. Girls who were conscious of being very plain, even ugly, have put forth herculean efforts to redeem themselves, to develop compensations, and have succeeded in doing what would have been impossible

for them, but for their determination to conquer their handicap.

It was said of a noted Englishman who was born without arms or legs that a visitor who was curious to know how he managed to get about or to eat was so charmed with his brilliant intellect and fascinating conversation when presented to him that he forgot all about his deformity.

The failure to overcome our physical handicaps is only one of many indications that few of us ever discover ourselves, or ever develop the best, the grandest things in us. We do not even dream of the richness and beauties of our vast personal estates. We die with the larger part of ourselves undiscovered.

XLVI

AFTER FAILURE—WHAT?

A GREAT many people never really discover themselves until ruin stares them in the face. They do not seem to know how to bring out their reserves until they are overtaken by an overwhelming disaster, or until the sight of their blighted prospects and of the wreck of their homes and happiness stirs them to the very center of their beings.

The real test of character is what a man does after he fails. What will he do next? What resources, what inventiveness, will his failure arouse in him? Will it discover new sources of power, will it bring out reserves, double his determination, or will it dishearten him?

"I know no such unquestionable badge and ensign of a sovereign mind," said Emerson, "as that tenacity of purpose which, through all changes of companions, or parties, or fortunes, changes never, bates no jot of heart

or hope, but wearies out opposition and arrives at its port."

"To come up again and wrest triumph from defeat." That is the secret of the success of every brave and noble life that ever was lived.

A little boy was asked how he learned to skate. "Oh, by getting up every time I fell down," he replied. This is the spirit that leads men and armies to victory. It is not the fall, but the not getting up, that is defeat.

Perhaps the past has been a bitter disappointment to you. In looking it over you may feel that you have been a failure, or at best have been plodding along in mediocrity. You may not have succeeded in the particular things you expected to succeed in; or you may have lost friends and relatives who were very dear to you. You may have lost your business, and even your home may have been wrenched from you because you could not pay the mortgage on it, or because of sickness and consequent inability to work. The new year may present a very discouraging outlook to you. Yet, in spite of any or all of these

misfortunes, if you refuse to be conquered, victory is awaiting you farther on the road.

This is the test of your manhood: how much is there left in you after you have lost everything outside of yourself? If you lie down now, throw up your hands, and acknowledge yourself worsted, there is not much in you. But if, with heart undaunted and face turned forward, you refuse to give up or to lose faith in yourself, if you scorn to beat a retreat, you will show that the màn left in you is bigger than your loss, greater than your cross, and larger than any defeat.

You may say that you have failed too often, that there is no use in trying, that it is impossible for you to succeed, and that it is useless for you even to attempt to get on your feet again. Nonsense! There is no failure for a man whose spirit is unconquered. No matter how late the hour, or how many and repeated his failures, success is still possible. The evolution of Scrooge, the miser, in the closing years of his life, from a hard, narrow, heartless money-grubber, whose soul was imprisoned in his shining heap of hoarded

gold, to a generous, genial lover of his kind, is no mere myth of Dickens' brain. Time and again, in the history of our daily lives, chronicled in our newspapers, recorded in biographies, or exhibited before our eyes, we see men and women redeeming past failures, rising up out of the stupor of discouragement, and boldly turning face forward once more.

There are thousands of people who have lost everything they had in the world who are just as far from failure as they were before their loss, because of their unconquerable spirit—stout hearts that never quail.

In true manhood there is something which rises higher than worldly success or failure. No matter what reverses come to him, what disappointments or failures, a really great man rises superior to them. He never loses his equanimity. In the midst of storms and trials to which a weak nature would succumb, his serene soul, his calm confidence still assert themselves, so completely dominating all outward conditions that they have no power to harm him.

"What is defeat?" says Wendell Phillips.

"Nothing but the first steps to something higher." Many a one has finally succeeded only because he has failed after repeated efforts. If he had never met defeat he would never have known any great victory. There is something in defeat which puts new determination into a man of mettle.

No, there is no failure for the man who realizes his power, who never knows when he is beaten; there is no failure for the determined endeavor, the unconquerable will. There is no failure for the man who gets up every time he falls, who rebounds like a rubber ball, who persists when every one else gives up, who pushes on when every one else turns back.

XLVII

THE TRAGEDY OF CARELESSNESS

WHO could ever estimate the lives lost, the number of human beings injured, and the amount of property destroyed every year through carelessness? Just a little indifference or carelessness, just a few little bubbles in a casting, and a whole building is wrecked, or a bridge goes down into the river, carrying its train of precious human freight.

Just a little flaw in a rail, or in a wheel, or a bit of machinery, and scores of people lose their lives. Just a carelessly thrown aside lighted match or cigarette, and buildings and towns have gone up in smoke. We are always on the lookout for big things, but it is the little things that escape detection that cause the great mischief.

Oh, the tragedy of carelessness, enacted every day in our country by employees, which comes from indifference, from lack of interest, from not thinking, from a wandering mind! How many customers and how much money

are lost by business houses every year from careless letters, careless packing, and from careless addressing—useless blunders! How many lives are lost from the carelessness of railway employees, of switchmen, and of motormen!

The history of the human race is full of the most horrible tragedies caused by carelessness and the inexcusable blunders of those who never formed the habit of accuracy, of painstaking care.

Everywhere over this broad earth we see the tragic results of botched work. Wooden legs, armless sleeves, numberless graves, fatherless and motherless homes, everywhere speak of somebody's carelessness, somebody's blunders, somebody's habit of inaccuracy or indifference.

The worst crimes are not punishable by law. Carelessness, slipshodness, lack of thoroughness, are crimes against self, against humanity, that often do more harm than the crimes that make the perpetrator an outcast from society. Where a tiny flaw or the slightest defect may cost a precious life,

carelessness is as much a crime as deliberate criminality.

The manager in a large Chicago house says that he has to station pickets here and there all through the establishment in order to neutralize the evils of inaccuracy. One business man states that inaccuracy costs the city of Chicago one million dollars a day, and, when we remember that somebody is blundering somewhere every minute of the day, this does not seem strange. Yet the most of those who make mistakes would say that they are little things to make such a fuss about; in the aggregate, however, they amount to a small fortune. These careless clerks doubtless wonder why they are not promoted, and would be greatly surprised if told that these trifling errors are the cause of their slow advancement.

Thoroughness is the twin brother of Honesty. When an employee gets the reputation of doing a thing not pretty nearly, but exactly right, it has more influence with his employer than great brilliancy or remarkable talent.

For example, a young stenographer who is accurate in taking notes, who spells correctly, punctuates properly, and whose judgment and common sense enable him to correct involved sentences, or matter that has been hastily dictated without reference to grammatical construction, will never be out of a situation.

Some minds seem to be almost incapable of accurate action. There is loose-jointedness about their very mental make-up. If we analyze these people, we find that they do not observe definitely or think sharply. They lack mental method and system. Slipshod thinkers are loose-jointed doers.

"Oh, that is good enough. Do not spend so much time on that thing. We cannot afford it, Charlie. We do not get pay for it." This was the exclamation of a proprietor of an upholstery shop to a new boy who was employed to run errands and to get and deliver goods in a push-cart. When the boy had a few minutes, he borrowed tools and repaired furniture. He soon became so skilled that the proprietor set him to work at up-

holstering furniture. The only fault he had to find was that he was too particular, and he would say, "Do not use two nails where one will do. Do not spend two hours on a job when one will do. We do not get pay for that sort of nicety."

But the boy was not satisfied with "good enough," or "pretty fair." He always insisted upon everything being done to a finish, and would never let a job go out of his hands, if he could help it, until it was done just as well as he could do it. This was his trade-mark.

The determination of this young man to do everything carefully carried him to a high and very responsible position within a few years, and now he has hundreds of men under his authority.

The reputation of being absolutely accurate and painstaking is equal to a large amount of capital to a young man going into business for himself. Banks are more likely to give him credit, and jobbing houses will trust him when they would not place confidence in a slipshod man of equal ability.

If everybody put his conscience into his work, did it carefully, it would not only reduce the loss of human life, the mangling and maiming of men and women, to a fraction of what it is at present, but it would also give us a higher quality of manhood and womanhood.

XLVIII

SYSTEM MULTIPLIES ABILITY

In many of the smaller business concerns, which have never been able to rise above mediocrity, you will find high-priced employees opening mail, sorting letters, sending out circulars, doing all sorts of work which could just as well be done by low-salaried help. You will find people working at a disadvantage all around the establishment, doing the wrong thing, the uneconomical, unbusinesslike thing, just for the lack of a little thought projected into a system.

Few business men make a study of the economy of time and energy of employees. The great majority of employers do not know how to project themselves into others and to multiply the powers of those about them many times through system.

Systemless merchants suffer an enormous waste through haphazard methods. They never know what they have on hand. They duplicate orders, overpurchase or underpur-

chase. Their stock is not up-to-date. They are behind the times in styles. They never clean up and start fresh. Everything is in confusion.

One of the commercial agencies mentions "lack of system" as the cause of failure of thousands of concerns.

Men who lack system and try to do an extensive business are always crying for more help. They think if they only had people enough around them, they could do great things. What these men want is more effective system, and not more help. They waste an enormous amount of mental and physical energy by making false moves in almost everything they do, by habits of indecision, by working without plan or system—by working at a disadvantage.

Misdirected, systemless work will make any business management ineffective, while careful planning, a simple, effective system, will aid even moderate ability to accomplish vast results.

I have in mind a man who is a great "hustler." No matter what time of day you

see him—he is always in a dead rush. He can give you but a second of his time, and if you show an inclination to talk longer, he will take out his watch and remind you that his time is very precious. He does a fair business, but at an enormous expense. He has no idea of the economy of labor, but tries to make up for his total lack of system, his helter-skelter way of doing things, by more help. He has a systemless mind. He lacks the faculty of getting things out of the way.

The result is, he is always clogged with rubbish. His desk and office look like a junk shop. He is always so busy that he never has time to put things away, and, if he had, he would not know where to put them. I have been in his office many times, and he was nearly always hunting for something among the rubbish on his desk, where there were bushels of letters and papers piled up, left just where he happened to use them.

This man has no system in his work for himself or his employees, and yet he is always hurrying, pushing, driving everybody; always telling them that everything is behind, and

urging them to get through with more work. Everything is in confusion. Nobody seems to know what to do next. If they ask him what to do, he simply tells them to push their work along; they are behind time. He does not know how to give definite and effective orders. He makes no program, starts out in the morning without a plan, and everybody goes as he pleases, except that the proprietor is always trying to hurry everybody.

I know a competitor of his near by who never seems to be in a hurry. He is always calm, cool, never thrown off his center. No matter how hard business presses him, he has time to treat you decently, and never reminds you that he is in a rush. Everything is quiet about his office and place of business. Nobody seems to be hurrying, and yet the work moves right along. There is no confusion anywhere, no working at cross-purposes, no unnecessary duplication of work.

He cleans up his desk every night. No important letter goes unanswered, all orders are filled promptly; and, although he does a hundred times as much business as the

other man, you would not think to see him that he was accomplishing much. Everything goes like clockwork, simply because the man uses his head. He multiplies himself in those about him, projects his system all through his establishment, so that every office boy and every cash boy feels that he is a part of the mighty system. Everybody works to a program, and thus all the hustle and bustle which keep the other man in confusion are eliminated.

With no odds and ends to distract him, no waste in the workroom, no chaos in the office, the orderly man gives the impression of force and capacity, balance and serenity, one saving his strength for his work. He is not always up in arms about something. He does not go all to pieces over every little thing.

The man with most method has the most time. His business is going on according to his program. His success does not depend upon being at the helm every moment of the day. He has learned to duplicate himself, and to project himself in others who carry out his program.

This is a day of thinkers, of planners. It is the deep, systematic thinker with a plan and with the executive ability to carry it out that succeeds. There is little chance to-day for the man with a befogged brain or with slipshod methods. He must have a clean-cut program and work by it, and not at cross-purposes, thus counteracting his efforts.

XLIX

NEVER ON TIME

A LEARNED man once said that in the dynamics of human affairs two qualities are essential to greatness—power and promptitude. The former is often the fruit of the latter. A man or woman who is impressed with the value of time will make every minute count to such purpose that his or her life will inevitably bear the stamp of power.

It is a rare thing to find a really successful man who has not strongly developed a habit of promptness. A man who is constantly missing his train, who is almost invariably late in keeping appointments, and who is habitually behind time in meeting his bills, or his paper at the bank, creates a distrust in the minds of those who have dealings with him. He may be honest and his intentions may be all right, but we all know that a certain unmentionable place is paved with good intentions. The whole structure of the business world rests on the cardinal principle of prompt-

ness, and a man who is not prompt in meeting his engagements cannot be relied upon, no matter how well he means. Honesty of purpose alone will not compensate for tardiness.

A person who is punctual to the minute with everything he does practically doubles his time. Napoleon said that he beat the Austrians because they did not know the value of five minutes. "Every moment lost," he said, "gives an opportunity for misfortune."

There is no more desirable business qualification than punctuality, and no other so indispensable to a man of affairs, or to any one who would save his own time and that of others. Napoleon once invited his marshals to dine with him, but, as they did not arrive at the moment, he began to eat without them. They came in just as he was rising from the table. "Gentlemen," said he, "dinner is now over, and we will immediately proceed to business."

Many young men have failed of promotion or lost good positions because of tardiness. With the late Cornelius Vanderbilt want of

of punctuality was an unpardonable sin. He once made an appointment with a young man who had solicited his aid in securing a position, telling him to call at his office on a certain day at ten o'clock in the morning, and that he would go with him to the president of a railroad who had a vacancy on his clerical staff. The young man called on the day appointed, but twenty minutes after the hour named. Mr. Vanderbilt was not in his office. He had gone to attend a meeting. A few days later the young man succeeded in again seeing him, and, on being asked why he did not keep his appointment, replied, "Why, Mr. Vanderbilt, I was here at twenty minutes past ten!" "But the appointment was at ten o'clock," he was reminded. "Oh, I know that," was the flippant reply, "but I did not think fifteen or twenty minutes would make any difference." "Indeed," said Mr. Vanderbilt, sternly, "you will find that punctuality in keeping appointments does make a great deal of difference. In this instance your lack of promptness has deprived you of the place you desired, for the appointment was made

on the very day upon which you were to meet me. Furthermore, let me tell you, young man, that you have no right to consider twenty minutes of my time of so little value that I can afford to wait for you. Why, sir, I managed to keep two other appointments of importance within that time."

The late J. Pierpont Morgan told a friend he regarded every hour of his time worth a thousand dollars. Young people willing to admit that that does not seem an unreasonable value for a man of Mr. Morgan's interests to put upon his time, still throw away many of their own precious hours. They do not consider that their time may be worth just as much to them as Mr. Morgan's was worth to him.

How can one expect to succeed when his to-morrows are always mortgaged for the debt that should have been paid to-day? The ready boy, or decisive man, the one always on the alert for the next thing, who is always prepared for the thing required, and does it at once, is the one who wins. A habit of promptness unifies and strengthens the faculties.

"The secret of the whole matter was," said Amos Lawrence, "we had formed the habit of prompt acting, thus taking the top of the tide; while the habit of some others was to delay till about half tide, thus getting on the flats."

The habit of promptness, like all other habits, is due very largely to environment and early training. It is the boy who says "Wait a while," when his mother wants anything done, who puts off his school work until the last minute, who delays an errand until he has finished his play, and who never does anything without being told, that comes in just a little too late for the opportunities in life that were waiting to be grasped and made the most of by those who had prepared themselves for them.

Lord Nelson said: "I owe all my success in life to having been always a quarter of an hour before my time."

"Punctuality is the politeness of kings, the duty of gentlemen, the necessity of business men."

L

THE POWER OF DIRECTNESS

On entering a great business house not long ago these words confronted me:

"*Be Brief!* We have our living to make, and it takes considerable of our time to do it."

Such a notice as this shows two things—the immense value in modern life of dispatch and quick performance of business, and the presence in business of many people whose sole visible mission seems to be to prevent this being done. The day of the bore and the long-winded discourser is past, and mottoes furnish a polite way of telling these time-wasters what could not be told in words without offense. Modern methods have no place for them.

The business caller who takes his ease, lounges down in a chair, and talks familiarly of anything that comes into his systemless head, is nowadays sure to kill the success of the business he is trying, in his weak and inefficient way, to put through. Modern

business is touch and go, take it or leave it; if you don't want it, somebody else does. Every moment of a business interview should be applied to the object in hand, the matter under consideration.

If there is anything that exasperates a business man it is to try to do business with men who never get anywhere, who never come to the point, who "beat about the bush" with long introductions and meaningless verbiage. Some people, however, do not seem to have the ability to come right squarely up to the point at issue. Like a dog which turns around a half dozen times and then lies down where he was in the first place, they tire one out with useless explanations, introductions, and apologies.

When boys and young men ask my opinion about their ability to succeed in business, I try to find out whether they have this power of directness, of coming to the point clearly, squarely and forcibly, without indirection, without parleying, without useless words.

The indirect man is always working to disadvantage. He labors hard, but never

gets anywhere. It is the direct man who strikes sledge-hammer blows, the man who can penetrate the very marrow of a subject at every stroke and get the meat out of a proposition, who does things.

I have a very successful business friend, who calls me by telephone, and, without any preliminaries, proceeds right to the subject, states his proposition, and, almost before I can think what he has said, says "Good-by," and is gone. It is a perfect luxury to do business with such a man. He never bores you, never tires you. I never see this friend without feeling great admiration for his mental alertness, prompt decision, and efficiency.

This executive quality is not difficult to cultivate if one begins early and knows his defects. One should train himself constantly to concentrate his thoughts, to crystallize his business into concise, clean-cut sentences.

In no other way will a man betray lack of the quality of dispatch so much as in his correspondence. It can often be detected in the first sentence of an unbusinesslike letter. I

have corresponded with people on important matters for weeks, writing letter after letter asking the same question, urging that it be answered directly, and yet, every time it has been evaded, apparently not intentionally, but just as surely and aggravatingly.

Many a boy has failed to obtain a good situation by answering an advertisement with a sprawling, slipshod letter; and many a man owes his success to a concise application for a position. I have seen business men, in looking over a large number of applications for a situation, set aside a single letter because of its neatness, compactness, and brevity of statement. The practiced eye of the employer saw in that letter that its author was a young man of executive promise, although he had never seen him, while a long-drawn-out letter, covering pages of self-laudation, did not attract him.

Business letters should be models of condensation, crystallized into a few sentences. Compactness, comprehensiveness and pointedness are characteristics of the letters of a successful man of affairs, who will say more

in a dozen lines than another can write on two pages. A single letter from a man we have not seen betrays the whole structure of his mind.

It is a good drill in business correspondence to imagine that you are writing a cablegram where every word costs twenty-five cents, and to try to express the greatest amount of the thought in the fewest words. After you have written a letter or an essay as concisely as you think possible, go over it again and erase every superfluous word, recasting the sentences. By studying brevity of expression, one will soon overcome the slipshod habit of spreading over a page many sentences containing only a straggling, illogical thought. Such practice will also greatly improve the quality of one's thinking. Brevity should also be applied to conversation, effort being made to see how few words can be made to express the greatest idea. Begin very near where you mean to leave off.

"I saw one excelling was within my reach—it was brevity, and I determined to obtain it," says Jay.

LI

WHERE DOES YOUR ENERGY GO?

NINETY-NINE per cent of the sun-power or energy stored up in a ton of coal is lost on its way to the electric-light bulb. Thus we get only a hundredth part of the possible light contained in a ton of coal. The other ninety-nine parts are dissipated in heat, and used up in friction in the engine or the electric apparatus, and never become light. To discover some way to prevent this fearful waste of energy is one of the great problems confronting scientists to-day.

A young man starts out in life with a large amount of force and vitality stored up in his brain, nerves, and muscles. He feels an almost limitless supply of energy welling up within him, a fulness and buoyancy which know no repression. He believes he will do wonders with this energy, and that he will transmute practically all of it into light—achievement.

In the pride of his youth and strength, he seems to think that there is practically no

end to his power to throw off energy, and so he often flings it out on every side with reckless prodigality. He burns it up here in a cigarette or a pipe, there in whiskey or wine. Here he drains it off in heavy suppers and late hours, there in vicious living, idleness, shiftlessness, and botched work, until he finally comes to himself with a shock and asks:

"Where is the electric light I meant to produce with all my energy? Is this flickering candle flame all that I can generate?"

He is appalled to find that, with all his superabundant vitality, he has scarcely produced light enough to illumine his own way, and has nothing left for the world. He who had boasted of his strength and felt confident of shedding a light that would dazzle the world stumbles along himself in semi-darkness. The energy which should have been transmuted into achievement has been lost on the way.

It is considered a terrible thing for a youth to spend a thousand dollars of his father's money in a single night's dissipation, as has

been done many times; but what about the strain upon his vitality, the life forces which he throws away, or the wasted energy which might have been put into physical and mental achievement? What is the loss of money compared with the demoralization wrought by such a debauch? What are a thousand dollars in comparison with even a small fraction of precious life-power?

Money lost may be regained, but vitality lost in dissipation not only cannot be regained, but it is also a thousand times worse than lost, because it has demoralized all that is left, deteriorated the character, and undermined the very foundation of all that is best in life.

Just look back over the day and see where your energy has gone. See how much of it has leaked away from you in trifles. Perhaps you have wasted it in fuming, grumbling, fault-finding, or in the little frictions that have accomplished nothing, but merely rasped your nerves, made you irritable, crippled you, and left you exhausted and unfit for social enjoyment with your family.

You may have drained off more nerve and brain force in a burst of bad temper than you have expended in doing your real work. Perhaps you did not realize that, in going through your place of business like a mad bull through a china shop, you pulled out every spigot and turned on every faucet of your mental and physical reservoir, and left them open until all the energy you had stored up during the night had run off.

Look back and see whether your scolding, fault-finding, criticising, nagging, and what you call "reading the riot act" to your employees have helped you in any way or accomplished anything. No; you only lost your energy and self-control, your self-respect, and the respect and admiration of your employees.

A great deal of energy is wasted in working without system. Many of us so completely exhaust our strength in useless worry and anxiety, in anticipating our tasks and in doing our work over and over again mentally before we begin, that we have no force left for the actual work when we come to it. We are like

a fire-engine letting off all its steam on its way to a fire, and arriving with no power left to force water on the flames.

Get rid of all vitality-sappers. If you have taken an unfortunate step, retrace it if you can; remedy it as far as it is in your power to do so; but, when you have done your best, let the thing drop forever. Do not drag its skeleton along with you. Never allow what is dead and should be buried to keep bobbing up and draining off your life-capital in worry or vain regrets.

Do not do anything or touch anything which will lower your vitality. Always ask yourself: "What is there in this thing I am going to do which will add to my life-work, which will increase my power, keep me in a more superb condition, and make me more efficient in the service of humanity?"

If you would make your mark in the world, and do your part in advancing civilization, you must cut off everything which is an energy-waster or success-killer.

LII

IT IS THE RESERVES THAT COUNT

EVERY defeat is a Waterloo to the man who has no reserves.

How many men and women break down in life because they do not store up surplus power; because they have not made themselves larger than the thing they are doing, by storing up a reserve of physical energy, of knowledge, of education and discipline to enable them to meet some unusual demand, some great crisis!

The reason why the lives of so many people are mean and stingy and juiceless is because they put so little into them, they make such a meager preparation in education, in culture, in training, in thinking. Their harvest is small because they sow so little and such inferior seed.

There comes into every life worth while a time when success will turn upon the reserve power. It is then a question of how long your stored-up energy will enable you to

hold out. There will often arise emergencies when your success will depend upon how much fight there is in you.

Webster's celebrated reply to Hayne, the greatest speech ever made in this country, was a superb example of the use of mighty reserve in an emergency. The debate had dragged for days. Hayne had made a brilliant, and, as he thought, unanswerable speech.

Webster felt that Hayne's "unanswerable" speech must be answered next morning. He had no time to prepare, to consult records or authorities, to read history or to refresh his memory. There he stood, alone, without books or outside help, at a turning-point in our nation's history. Everything depended upon his reserves; upon what he had stored up in his previous life. His great speech was apparently prepared between the adjourning of the Senate at night and its convening the next day, but Webster said that much of the material came from notes on a very carefully prepared subject for another occasion, which were tucked away in a pigeonhole of his desk.

In every department of life, physical, mental, and moral reserves are of incalculable value. The young man who expects to do anything of great importance in the world must be prepared for the possible emergency. He must be large enough for the greatest chance that could come to him.

There is not in the entire history of the world a more notable example of political foresight and building up of overwhelming reserve force than the course that was illustrated by Von Moltke in making ready for the Franco-Prussian War that overthrew Napoleon III and his empire. There is a wonderful lesson in it for every American youth.

Thirteen years before hostilities began Von Moltke had planned every detail. Every military officer, every man in the reserve guard, had written or printed instructions which told him exactly what to do in case of war.

Every commander in the kingdom had, in sealed envelopes, confidential and special instructions as to the final direction and

disposition of troops, which were only to be used on receipt of the command to mobilize the forces. The military stores, too, had been placed just where they could be reached with the least possible delay, and with the least congestion of the railway facilities in case of war.

The program Von Moltke constantly changed and adjusted to up-to-date conditions all through those thirteen years, so as to be ready at any moment for the call of war. It is said that the final plans that were carried out in 1870 were made in 1868, and that the first plans were made as early as 1857. The movements of the great German army under the leadership of that master mind were like clockwork.

What a contrast in the French war office to Von Moltke's painstaking, far-seeing, strategic, sagacious plans! He left nothing to chance; France, everything.

French officers telegraphed from the frontier to the general headquarters that they had no supplies, no camping material, and that they could not find all their troops. Everything

was in such confusion that never anywhere was the French army a match for its antagonist. It was outplanned, outgeneraled, outwitted, outbrained everywhere! The result was one of the most terrible humiliations that any nation ever experienced.

How many wrecks, how many incomplete and wretched lives we see everywhere, because people did not think it worth while to prepare for much of a career! They thought they would get just a little education to help them along; just enough for practical use. They did not think it worth while to dig down deep and lay broad foundations. They did not see life as a whole.

If the youth expects a rich, golden harvest, he must prepare the soil, he must do some good sowing in the seedtime.

You cannot take out of your life what you have not put into it, any more than you can draw out of a bank what you have not deposited.

LIII

ARE YOU A "MIXER"?

No man really lives by himself alone. He is a branch of the great human vine, from which the lifeblood from the heart of humanity is pumped into him. The moment he separates himself from the parent vine he begins to wither and shrivel. No matter how hard he may try as a separate unit to keep growing he will be a comparative failure. His growth will be artificial, unnatural.

The sweetness and succulence, the beauty of form and flavor, come to the luscious cluster of grapes from the parent stem. The branch cannot thrive by itself. The moment it is cut off, there is strangulation, shrinkage, death. So it is from the great heart throbs of humanity, the parent stem, that man's power comes.

A man is strong in proportion to the quantity, the quality, and the variety of forces which he absorbs from others. He is

a power in proportion to the extent of his contact, socially, mentally, and morally, with his kind, and a weakling just in proportion as he cuts himself off from others.

Man is omnivorous mentally as well as physically. He requires a variety of mental food, which he can obtain only by mixing with a great variety of people.

Who has not felt his power multiplied many times, his intellect sharpened, and a keener edge put on all of his faculties, when coming into contact with a strong personality which has seemed to unlock hidden powers which he never before dreamed he possessed, so that he could say things and do things impossible to him when alone?

The power of the orator, which he flings back to his listeners, he first draws from his audience, but he could never get it from the separate individuals any more than the chemist could get the full power from chemicals standing in separate bottles in his laboratory. It is in contact and combination only that new creations, new forces, are developed.

The man who mixes with his fellows is ever on a voyage of discovery, finding new islands of power in himself which would have remained forever hidden but for association with others.

Everybody he meets has some secret for him, if he can only extract it, something which he never knew before, something which will help him on his way, something which will enrich his life. No man finds himself alone. Others are his discoverers.

We little realize what a large part of our achievement is due to others working through us, to their sharpening our faculties, radiating hope, encouragement, and helpfulness into our lives, and sustaining and inspiring us mentally.

We grow largely upon the nutriment which the soul absorbs from everywhere, but which the crude senses cannot weigh or measure. We drink in power through the eye and ear which does not come through the optic or auditory nerves.

The greatest thing which comes from a

master painting is not in the tints or the shades or forms on the canvas, but is back of all that in the artist—a mighty force which inheres in his personality, is made up of the sum of all he has inherited and all he has experienced.

A large part of the value of a college education comes from the social intercourse of the students, the re-enforcement, the buttressing of character by association. Their faculties are sharpened and polished by the attrition of mind with mind, and the pitting of brain against brain, which stimulate ambition, brighten the ideals, and open up new hopes and possibilities. Book knowledge is valuable, but the knowledge which comes from mind intercourse is invaluable.

It does not matter how much knowledge you have or what your accomplishments are, you will live a cold, friendless, isolated life and will be unattractive, unless you have come in close contact with other lives, unless you have cultivated your sympathies and have taken a real interest in others, have

suffered with them, rejoiced with them, helped them.

Try to associate with people who are your superiors, not so much with people who have more money, but with those who have had greater advantages for culture and self-improvement, who are better educated and better informed, in order that you may absorb as much as possible that which will help you. This will tend to raise your own ideals, to inspire you to higher things, to make a greater effort to be somebody yourself.

There is a mighty telepathic force, playing between brain and brain, between soul and soul, which we do not yet know how to measure, but it is powerful to stimulate, mighty to build up or to tear down. If you habitually associate with people below you, they will tend to drag you down, lower your ideals, your ambition.

It is always a mistake to miss an opportunity to mix with those who are above us, because we can always carry away something of value. It is through social intercourse that

our rough corners are rubbed off, that we become polished and attractive.

An opportunity to associate with people who bring out the best instead of the worst in us is worth far, far more to us than an opportunity to make money. It increases a hundred fold our power to develop noble characters.

LIV

VITALITY SAPPERS

THE man who would make the most of life must learn "to be good to himself;" that is, while he should strain every nerve to develop himself to the utmost, he must remember that his success will depend very largely upon the care he takes of his success-machine—himself.

Many so-called successful men are their own worst enemies. They would never think of abusing a horse or any other dumb animal as they impose upon themselves.

They go without eating, are irregular at meals, and rob themselves of sleep and recreation; in fact, they violate every law of their physical and mental natures, and yet wonder why they are gray-haired, dyspeptic, and broken down, before middle life. They cannot understand why their ambition and greed to get on in the world should not be the measure of their strength, and so they go on forcing their brains to work when every particle of

nervous energy which was stored up during the previous twenty-four hours has been exhausted.

No good mechanic would for a moment think of using tools that are out of order. Think of a barber trying to run a first-class shop with dull razors; of a carpenter or cabinet-maker attempting to turn out finished work with dull chisels, saws, planes, or other tools!

Many a man has mocked a magnificent, natural ability with mediocre achievement, simply because he has ruined his success-machine by neglect, in failing to supply the motive power to run it.

Thousands of men have died amid the wreck of disappointed ambitions, having failed to carry out one-tenth of what they expected and had the ability to accomplish, simply because they did not take proper care of themselves.

They destroyed their possibilities in their overreaching ambition to become wealthy or famous—to out-distance all competitors. Their lives have become dry and sere, and

they are nervous wrecks, when they should be in their physical and mental prime.

If we would only study the needs of our bodies as we study the needs of the plants in our gardens, and give them the proper amount and variety of food, with plenty of water, fresh air, and sunshine, we should not be troubled with disordered stomachs, indigestion, biliousness, headache, or any other kind of pain or ache.

If we used common sense in our diet, lived a plain, sane, simple life, we should never need to take medicine. But the way many of us live is a crime against nature, against manhood, against our possibilities.

Thousands of well-meaning men deprive themselves of needed nourishing, force-giving food by trying to economize. They stand at a lunch counter and hastily swallow a sandwich and a glass of milk, to economize time and money; when they owe it to themselves, and to their highest well-being, to go to a good restaurant or hotel, take time enough to eat a nutritious, properly cooked and properly served meal, and give the stomach

time to begin the process of assimilation before resuming work.

There is not only no economy in this, but it is the worst kind of extravagance. The greatest economy a success-candidate can practice is storing up the largest amount of success-force, vitality, nervous and mental energy, in his constitution, for effective and efficient achievement. To rob oneself of the food material which gives this magic force is like killing the goose which lays golden eggs.

There is nothing else so valuable as one's physical and mental energy, which should be preserved, at whatever cost. In other words, nothing is dear, which we can possibly afford, that will in any way help us to get on in the world faster and better.

Many people cramp their powers and dwarf their possibilities by denying themselves the comforts which make life harmonious and efficient.

Would you not think that man insane who, possessing a reservoir of precious elixir of life, should bore gimlet holes through it, here and there, and let the life-power run to waste?

Yet this is exactly what thousands of us are doing. We start out with a great pond or lake of life-power, and let the major part of it escape through the leaks made in the reservoir by our own carelessness or ignorance.

We are all the time cutting off our success-possibilities by wasting, here and there, life's force and energy, robbing ourselves of the reserve which alone would make great achievement possible; and yet we wonder why we do not succeed.

Lack of sleep, lack of exercise in the open air, lack of nourishing food and of congenial intercourse with friends, overwork, doing our work in the spirit of drudgery—all these things are leaks which sap our energy and rob us of the great reserve of life-force which enables one to achieve results.

Much precious energy is wasted in fretting, worrying, grumbling, fault-finding, in the little frictions and annoyances that accomplish nothing, but merely make you irritable, and cripple and exhaust you. Just look back over yesterday and see where your energy went. See how much of it leaked away in trifles and

in vicious practices. You may have lost more brain and nerve force in a burst of passion, a fit of hot temper, than in doing your normal work in an entire day.

If you would make the most of yourself, cut away all of your vitality sappers, get rid of everything which hampers you and holds you back, everything which wastes your energy, cuts down your working capital. Get freedom at any cost. Do not drag about with you a body that is half dead through bad habits, which sap your vitality and drain off your life forces. Do not do anything or touch anything which will lower your vitality or lessen your chances of advancement. Always ask yourself, "What is there in this thing I am going to do which will add to my life-work, increase my power, keep me in superb condition to do the best thing possible to me?"

LV

THE FEAR FIEND

FEAR in all its different phases of expression, such as worry, anxiety, anger, jealousy, timidity, is the greatest enemy of the human race. It has robbed man of more happiness and efficiency, has made more men cowards, more people failures or forced them into mediocrity, than anything else.

Fear has a paralyzing, blighting influence upon the whole being. It impoverishes the blood and destroys health by impairing the digestion, cutting off nutrition, and lowering the physical and mental vitality. It crushes hope, kills courage, and so enfeebles the mind's action that it cannot create or produce.

Many people are afraid of nearly everything. They are afraid of a draught; afraid of getting chilled or taking cold; afraid to eat what they want; to venture in business matters for fear of losing their money; afraid of public opinion. They have a perfect horror of what Mrs. Grundy thinks. They are

afraid hard times are coming; afraid of poverty; afraid of failure; afraid the crops are going to fail; afraid of lightning and tornadoes. Their whole lives are filled with fear, fear, fear.

Fear strangles originality, daring, boldness; it kills individuality, and weakens all the mental processes. Great things are never done under a sense of fear of some impending danger. All work done when one is suffering from a sense of fear or foreboding has little efficiency. Fear always indicates weakness, the presence of cowardice. What a slaughterer of years, what a sacrifice of happiness and ambitions, what a ruiner of careers this monster has been!

One of the worst forms of fear is that of a foreboding of some evil to come, which hangs over the life like a threatening cloud over a volcano before an eruption.

Some people are always suffering from this peculiar phase of fear. They are apprehensive that some great misfortune is coming to them, that they are going to lose their money or their position; or they are afraid of accident,

or that some fatal disease is developing in them. If their children are away they see them in all sorts of catastrophes—railroad accidents or shipwrecks. They are always picturing the worst.

I know a man who is a born coward regarding physical pain, and who lives in such terror of sickness and disease that he makes himself constantly wretched by anticipating maladies which never affect him. If he feels a cold coming on, he is sure he is going to have an acute attack of the grip. If he has a sore throat, he thinks it is going to develop into tonsilitis, and that he will not be able to swallow. If he has a little palpitation after eating a hearty meal, caused by undue pressure upon the heart, he imagines he is going to be a victim of serious heart disease. There are vast multitudes of people who are under a similar domination of fear and apprehension all their lives.

The fear habit shortens life, for it impairs all the physiological processes. Its power is shown by the fact that it actually changes the chemical composition of the secretions of the

body. Fear victims not only age prematurely, but they also die prematurely. Oh, how many victims fear has put into the grave! It has driven people into all sorts of crime through unbalancing the mind. It has caused terrible tragedies in human life.

There is not a single redeeming feature about fear or any of its numerous progeny. It is always, everywhere, an unmitigated curse. A man who is filled with fear is not a real man. He is a puppet, a manikin, an apology of a man.

Quit fearing things that may never happen, just as you would quit any bad practice which has caused you suffering.

We can neutralize a fear thought by applying its natural antidote, the courage thought, the assuring, confident, faith thought.

Do not wait until fear thoughts become intrenched in your mind and your imagination. Do not dwell upon them. Apply the antidote instantly, and the enemies will flee. There is no fear so great or intrenched so deeply in the mind that it cannot be neutral-

ized or entirely eradicated by its opposite. The opposite suggestion will kill it.

When the thoughts of foreboding, or worry, begin to suggest themselves, not only do not indulge them, or let them grow big and black, but change your thought, think of all that tends in the opposite direction. If the fear is of personal failure, instead of thinking how little and weak you are, how ill-prepared for the great task, and how sure you are to fail, think how strong and competent you are, how you have done similar tasks, and how you are going to utilize all your past experience and rise to this present occasion, do the task triumphantly, and be ready for a bigger one. It is such an attitude as this, whether consciously assumed or not, that carries men to higher and yet higher places.

LVI

THE PUTTING-OFF HABIT

If we could only make our highest moments permanent, what splendid things we should do in life, and what magnificent beings we should become; but we let our resolutions cool, our visions fade until it is more convenient to execute them; and they are gone.

Mythology tells us that Minerva, the goddess of Wisdom, sprang complete, full-orbed, full-grown, from Jupiter's brain. Man's highest conception, his most effective thought, most inventive and resourceful ideas, and grandest visions spring full-orbed, complete, with their maximum of power, spontaneously from the brain. Men who postpone their visions, who delay the execution of their ideas, who bottle up their thoughts, to be used at a more convenient time, are always weaklings. The forceful, vigorous, effective men are those who execute their ideas while they are full of the enthusiasm of inspiration.

Our ideas, our visions, our resolutions come to us fresh every day, because this is the divine program for the day, not for to-morrow. Another inspiration, new ideas, will come to-morrow. To-day we should carry out the inspiration of the day.

The putting-off habit will kill the strongest initiative. Too much caution and lack of confidence are fatal enemies of initiative. How much easier it is to do a thing when the purpose impels us, when enthusiasm carries us along, than when everything drags in the postponement! One is drudgery, the other delight.

The energy wasted in postponing until to-morrow a duty of to-day would often do the work. How much harder and more disagreeable, too, it is to do work which has been put off! What would have been done at the time with pleasure or even enthusiasm, after it has been delayed for days and weeks, becomes drudgery. Letters can never be answered so easily as when first received. Many large firms make it a rule never to allow a letter to lie unanswered over night.

Who cannot but see oftentimes how strange the threads of our destiny run? Oft it is only for a moment the favorable instant is presented. We miss it, and months and years are lost.

There is something about allowing a strong resolution to evaporate without executing it that has a deteriorating influence upon the character. It is the execution of a plan that makes stamina. Almost anybody can resolve to do a great thing; it is only the strong, determined character that puts the resolve into execution.

A strong, vigorous conception flashes into the brain of a writer, and he has an almost irresistible impulse to seize his pen and transfer the beautiful images and the fascinating conception to paper; but it is not convenient at the moment, and, while it seems almost impossible to wait, he postpones the writing. The images and the conception keep haunting him, but he still postpones. Finally the visions grow dimmer and dimmer, and at last fade away and are lost forever.

A divine vision flashes across the artist's

mind with lightning-like rapidity, but it is not convenient for him to seize his brush and fasten the immortal vision before it fades. He keeps turning it over and over in his mind. It takes possession of his very soul, but he is not in his studio, or it is not convenient to put his divine vision upon canvas, and the picture gradually fades from his mind.

"By the street of By and By one arrives at the house of Never," says Cervantes.

Why do we have these strong, vigorous impulses; these divine visions of splendid possibilities? Why do they come to us with such rapidity and vigor, such vividness and suddenness?

It is because it is intended that we shall use them while fresh, execute them while the inclination is hot.

"Delays have dangerous ends." Caesar's delay to read a message cost him his life when he reached the senate house. Colonel Rahl, the Hessian commander at Trenton, was playing cards when a messenger brought a letter stating that Washington was crossing

the Delaware. He put the letter in his pocket without reading it until the game was finished, when he rallied his men, only to die just before his troops were taken prisoners. Only a few minutes' delay, but he lost honor, liberty, life!

How many people have seriously inconvenienced themselves and jeopardized their health through the foolish habit of putting off a needed trip to the oculist or dentist?

Nothing is more delusive than the fatal putting-off habit. I have known more people come to grief through procrastination, indolence, and dillydallying, than from almost anything else. There is nothing else quite so destructive to the energy which does things, or which so paralyzes the executive faculties, as a habit of dawdling.

Shun the habit of "putting off," as you would a temptation to crime. The moment you feel the temptation, jump up, and go with all your might at the most difficult thing you have to do. Never begin with the easiest; take the hardest, and hang on persistently until you overcome the habit. Fear Procras-

tination as a dangerous enemy. It is more than a thief of time; it steals character, ruins opportunity, robs you of freedom, and makes a slave of you.

The only possible corrective is to begin, on the instant, the task before you. Every moment's delay makes it harder and harder to start.

"Begin right, and right away," is the motto of a very successful man, and it is one which would save many a youth from disaster.

LVII

HOW TO REMEDY DEFICIENT QUALITIES

We are just beginning to learn something of brain-development possibilities; to discover something of the secret of brain-changing and of character-building which will some time revolutionize our methods of education.

We build our bodies by our thoughts. They are discordant or harmonious, diseased or healthy, in accordance with our habitual thought and the thought of those who preceded us.

There are those who, realizing this fact, have had their countenances so altered in a single year by persistent right-thinking that one would scarcely recognize them. They have changed faces that were lined with doubt, disfigured with fear and anxiety, and scarred by worry or vice, to reflectors of hope, cheer, and joy.

The majority of us have had startling experiences of sudden mind renewal which have come unexpectedly and which have driven

away the clouds from our minds, let in the sunshine of joy and happiness, and changed, at least for the time, our whole outlook upon life.

When we have been discouraged and everything looked dark, some good fortune has perhaps come to us suddenly, or some jovial, congenial friend whom we have not seen for a long time has called upon us, or we have taken a trip into the country, and all our mental hurts have been healed by the new balm of suggestion.

Sometimes, perhaps, when traveling we have come across a bit of entrancing scenery or some beautiful work of art about which we have read and have long wanted to see, and this stronger affection and interest—the marvelous suggestion of beauty, grandeur, and sublimity—has temporarily completely antidoted the worry thoughts or fear thoughts which a little while before were destroying our happiness.

A great many people who are conscious that they have considerable ability in most respects have a feeling of being very deficient

or lacking in some one or more qualities, and this consciousness is a constant stumbling-block because it destroys that superb self-faith which is imperative for all great achievements.

These deficiencies or weaknesses are often due to lack of development by exercise of the portion of the brain where the qualities are located. It is perfectly possible and very practical gradually to build up and strengthen these deficient qualities or faculties, and to make them normal.

The brain is modified by its condition of activity, the motives which actuate it, and the conditions which the individual has to meet.

The brain of the man who leads a strenuous life in a great city is very different from that evolved by a quiet life on a farm. The great multiplicity of suggestions constantly held in the mind in city life tend to a more diverse development of brain power. The city man thinks quicker, his movements are quicker, his perceptions sharper because of the complexity and urgency of the demands upon him.

If you are deficient, if you have any weak faculties, traits which you wish to strengthen, concentrate your thought upon the quality you desire. The cells presiding over that portion of the brain will be strengthened by holding your thought there. Holding a creative, affirmative, hopeful, confident thought will strengthen the faculty, just as doubt and lack of confidence will weaken it.

If you are vacillating, if you lack decision, just assume a decisive mental attitude. Constantly affirm that you are able to decide wisely, firmly, finally. Do not allow yourself to think that you are weak.

Not only can we strengthen mental weaknesses and deficiencies, but it is perfectly possible to increase the general ability through the power of suggestion. Indeed, the susceptibility of all the mental faculties to improvement, to enlargement, is something remarkable.

Multitudes of people keep their minds so trammeled by ignorance and superstition, so deformed by worry, crippled by fear and anxiety, that their brains cannot express a

tenth of their maximum creative power. They never know what complete liberty means. Their minds are restricted by terrors, by hatreds, by unrestrained passions which make effective thinking impossible.

But it is not so very difficult to remedy these things if we understand the law of habit formation. The whole thing is simply a question of unraveling the ball in opposite direction from which it was wound.

There are many instances of stunted talents being quickly brought into vigorous activity by a change of occupation and conditions when the persons had no previous conception that they had any special ability in these lines.

Sometimes quite strong faculties remain practically undeveloped because our previous occupation or mental activities have not called them into play, and they have been lying dormant.

There are plenty of examples of individuals who have completely revolutionized portions of their brains, and have made strong faculties of those which were weak at birth or deficient from lack of exercise. There are many in-

stances where certain mental faculties have been almost entirely wanting, and yet have been built up so that they have powerfully buttressed the whole character.

The brain is very adaptable. Each vocation makes a different call upon it and develops faculties and qualities peculiar to itself, so that as the various professions, trades, and specialties multiply, the brain takes on new adaptive qualities, thus giving greater variety and strength to civilization as a mass.

The science of brain-building will teach us how to prevent and how to eliminate idiosyncrasies and peculiarities and how to strengthen weaknesses which now handicap so many of us. We shall learn that symmetrical brain development is what gives power, and that to develop some particular faculty or faculties—and allow others, which are perhaps equally as important, to atrophy and shrivel from disuse—is not scientific education, and that this one-sided development is a curse to our civilization and a menace to sanity.

LVIII

THE SELF-IMPROVEMENT HABIT AS AN ASSET

EVERYWHERE we see young men and young women tied to very ordinary positions all their lives simply because, although they had good brains, they were never cultivated, never developed. They have never tried to improve themselves. Their salaries on a Saturday night, and a good time, are about all they see; and the result is the narrow, the contracted, the pinched career.

Men and women who have utilized only a very small percentage of their ability—not made it available by discipline and education—always work at a great disadvantage. A man capable, by nature, of being an employer, is often compelled to be a very ordinary employee because his mind is totally untrained.

Education is power. No matter how small your salary may be, every bit of valuable information you pick up, every bit of good reading or thinking you do, in fact everything you do to make yourself a larger and com-

pleter man or woman, will also help you to advance. I have known boys who were working very hard for very little money to do more for their advancement in their spare time, their half-holidays, by improving their minds, than by the actual work they did. Their salaries were insignificant in comparison with their growth of mind.

The more one saves, the nearer he comes to being rich. The more you know, the better educated you are. Every bit of knowledge you store up enriches your life by so much. All these little self-investments make you so much better off—make you so much larger, fuller, so much better able to cope with life.

I am acquainted with a young man who travels a great deal by rail and water, who always carries with him wherever he goes some good reading matter in as condensed a form as possible, miniature classics or the lesson papers of a correspondence school. He is always doing something to improve himself in the odds and ends of time which most people throw away. The result is, he is well

informed upon a great variety of subjects. He is very widely read in history, in English literature, in the sciences, and in other important branches of knowledge.

What this man has accomplished in the odds and ends of time is a constant rebuke to those who waste all their time in doing nothing, or in doing that which is infinitely worse than nothing.

Such eagerness to improve oneself is an indication of a mark of superiority, the genius that wins.

Tell me how a young man uses his little ragged edges of time after his day's work is done, during his long winter evenings, what he is revolving in his mind at every opportunity, and I will tell you what that young man's future will be.

A person might as well say that there is no use in trying to save anything from his small salary or income, because the amount would never make him rich, so he might as well spend it as he goes along, as to say he never can get a liberal education by studying during his spare time. But did you ever think

that scores of people have given themselves the equivalent of a college education in their spare moments and long winter evenings?

There never was a time in the history of the world when education was worth so much as to-day, when added knowledge gives so much power. Competition has become so terrific, and life so strenuous, that you need to be armed with every particle of mental culture possible. The greatest work you can do in the world is that of raising your own value.

The trouble with most of us is that we are too ambitious to do great things at once. It is the persistent trying to make ourselves a little larger, a little broader, the continual effort to push the horizon of ignorance a little farther away by good reading or study, that counts.

What a golden opportunity confronts you for coining your bits of leisure into knowledge that will mean growth of character, promotion, advancement, power, riches that no accident can take from you, no disaster annihilate. Will you throw away the opportunity as so many others are thoughtlessly doing?

It is painful to see young people reading carelessly, thinking carelessly, with no purpose, instead of absorbing invaluable knowledge from the conversation of others and from newspapers, periodicals, and text-books at home. How little they realize they are throwing away material that to many would be absolutely beyond price, material that would make their lives rich beyond measure!

LIX

SELF-IMPROVEMENT BY READING

A HOME without books and periodicals and newspapers is like a house without windows. Children learn to read by being in the midst of books; they unconsciously absorb knowledge by handling them. No family can now afford to be without good reading. Libraries are no longer a luxury, but a necessity.

One of the most important things that wise students get out of their schooldays is a familiarity with books in various departments of learning. The ability to pick out from a library what will be most helpful in life is of the greatest value. It is like a man selecting his tools for intellectual expansion and social service.

"Men in every department of practical life," says President Hadley of Yale, "men in commerce, in transportation, and in manufactures, have told me that what they really wanted from our colleges was men who have this selective power of using books efficiently.

The beginnings of this kind of knowledge are best learned in any home fairly well furnished with books."

It is astonishing how much a bright child will absorb from good books, if allowed to use them constantly, to handle them, to be familiar with their bindings and titles.

Children who are well supplied with dictionaries, encyclopedias, histories, works of reference, and other useful books, will educate themselves unconsciously and almost without expense, will learn many things of their own accord in moments which would otherwise be wasted, and which, if learned in schools, academies, or colleges, would cost ten times as much as the price of the books would be. Besides, homes are brightened and made attractive by good books, and children stay in such pleasant homes; while those whose education has been neglected are anxious to get away from home, drift off, and fall into all manner of snares and dangers.

Is not one's early home the place where he should get his principal training for life? It is here we form habits which shape our careers,

and which cling to us as long as we live. It is here that regular, persistent mental training should fix the life ever after.

Wear threadbare clothes and patched shoes, if necessary, but do not pinch or economize on good literature. If you cannot give your children an academic education, you can place within their reach a few good books and periodicals which will lift them above their surroundings, into respectability and honor.

It is related that Henry Clay's mother furnished him with books by her own earnings at the washtub.

I know a New England family in which all the children and the father and mother, by mutual consent, set aside a portion of each evening for study or some form of self-culture. After dinner, they give themselves completely to recreation. They have a regular romp and play, and all the fun possible for an hour. Then when the time comes for study, the entire house becomes so still that you could hear a pin drop. Every one is in his place reading, writing, studying, or engaged in

some form of mental work. If any member of the family is indisposed, or for any reason does not feel like working, he must at least keep quiet and not disturb the others.

There is perfect harmony and unity of purpose—an ideal condition for study. Everything that would scatter the efforts or cause the mind to wander, all interruptions that would break the continuity of thought, are carefully guarded against. More is gained in one hour of close, uninterrupted study than in two or three broken by many interruptions, or weakened by mind wandering.

I know of pitiable cases where ambitious boys and girls have longed to improve themselves, and yet were prevented from doing so by the pernicious habits prevailing in the home, where everybody else spent the evenings talking and joking, with no effort at self-improvement, no thought of higher ideals, no impulse to read anything better than a cheap, exciting story. The aspiring members of the family were teased and laughed at until they became discouraged and gave up the struggle.

There is a great deal of time wasted even in the busiest lives, which, if properly organized, might be used to advantage.

Many housewives who are so busy from morning to night that they really believe they have no time for reading books, magazines, or newspapers, would be amazed to find how much leisure they would have if they would more thoroughly systematize their work. Order is a great time saver, and we certainly ought to be able so to adjust our living plan that we can have a fair amount of time for self-improvement, for enlarging life. Yet many people think that their only opportunity for self-improvement depends upon the time left after everything else has been attended to.

"Cultivate the habit of reading something good for ten minutes a day," says Charles W. Eliot, ex-president of Harvard University. "Ten minutes a day will in twenty years make all the difference between a cultivated and an uncultivated mind, provided you read what is good. I mean by the good the proved treasures of the world, the intellectual treas-

ures of the world in story, verse, history, and biography."

Most of us manage somehow to find time for the things we love. If one is hungry for knowledge, if one yearns for self-improvement, he will make the opportunity. Where the heart is, there is the treasure. Where the ambition is, there is time.

LX

EDUCATION LATE IN LIFE

Do not be discouraged because you have reached middle life without an education. I once knew a man who bought a farm from a lazy, slovenly, dissipated man. It was the last of May when he took possession of the property. The former owner let the early spring go by without plowing or sowing, except a little vegetable garden. Some of the neighbors told the new owner that the spring had passed and it was too late to prepare the land for anything more than a garden; but he was a resourceful man who used his brains; he put in crops that mature late, and he managed to gather a very respectable harvest—a much better harvest than some of his indolent neighbors who thought it was foolish to try to raise much of anything at that late day. This incident is duplicated in many walks of life.

If you are ambitious to make the most of yourself, and especially if you are trying to

make up for the loss of an early education, remember that every person you meet can add something to your stock of knowledge. If you meet a printer, he can post you in the printer's art. A bricklayer can tell you many things you did not before know. You will find the average farmer wonderfully wise on points upon which you are sometimes surprisingly ignorant.

It is the constant absorbing from every possible source that makes a man well informed, and it is a great variety of knowledge that makes him broad and sympathetic where he would otherwise be narrow, rutty, and hard. The habitual absorber of knowledge has the advantage of touching life at a vast number of points. His interests are wide; and, as a rule, he is an interesting man because of his great variety of experiences.

There is, with the man that does not possess one, a tendency to overemphasize the advantages of a college training. Those who were obliged to leave school to help support the family, or because of ill health, and were not able to go to college, think they have

suffered an irrevocable loss—that there must necessarily be a great deficiency in their lives that can never be made up—that since they could not get the liberal education they wanted they are forever barred from getting an equivalent. They think that what they themselves can pick up from reading and self-study will not amount to much. But as a matter of fact many of the best educated and most cultured and efficient men and women in the world have never gone to college—many of them have never even gone through a high school.

I know a young man who had almost no primary schooling, and yet he has become an expert in history by reading history and biography. You would consider him a well-schooled man. He has read so much that his English is extremely good, although he knows nothing of the rules of grammar. His mind has become so accustomed to the method of expression of good writers that he has unconsciously adopted a good style. He rarely makes mistakes in his conversation. If this were possible to such a man, think of the

greater possibilities with the text-books now at hand prepared especially for home study.

It is quite possible to pick up a splendid education in one's spare time by taking a course in a good correspondence school. Thousands of men have been saved from the mortifications and embarrassments to which they have been subject because of their ignorance, by courses in these schools; and owe practically all their business and social success to the knowledge thus obtained.

Unfortunately most adults have the impression that if they have once passed the youthful, impressionable period, they can never accomplish much, can never get an education, or make up for lost opportunities.

One of the grandest sights in the world is that of an adult seizing every opportunity to make up for the loss of early educational advantages, pouring his very soul into his spare moments and evenings, trying to make himself a larger, fuller, completer man.

Just because you find it difficult now to commit to memory the things taught in reg-

ular schools, do not be discouraged. Education is a broad term. There are a great many subjects you can master to-day even better than you could have grasped them in youth. Your mind is more mature. You have better judgment, a better knowledge of the value of time. An opportunity for self-culture means more to you because you have suffered from the lack of early opportunities.

I have known people who made a very poor showing at school, who could not get much out of books, but who in after life, in their effort to redeem themselves from their educational disabilities, developed marvelous quickness in picking up knowledge.

The fact is, the whole life can be made a splendid school. Men, things, and experiences are the best teachers in the world. Every minute of every day we can be absorbing knowledge, picking up bits here and there in our spare moments, by keeping our eyes and ears open. Then, when we are not busy, we can be working up this knowledge into higher forms through reflection.

LXI

ARE YOU ASHAMED OF YOUR VOCATION?

EVERY little while I meet young men who dislike to tell me what their vocation is. They seem ashamed of what they are doing.

One young man I met some time ago very reluctantly told me that he was a bartender in a large saloon. I asked him how long he had been there, and he said about six years. He said he hated the business; it is degrading; but that he was making pretty good money, and just as soon as he could get enough laid up so that he could afford it, he was going to quit and go into something else.

Now, this young man had been deceiving himself for years by thinking that he was doing pretty well, and that he would soon leave the business.

It is pitiable to see a strong, bright, promising young man, capable of filling a high position, trying to support himself and his family in an occupation which has not received his approval, which is lowering his

ideals, which dwarfs his nature, which makes him despise himself, which strangles all that is best and noblest within him, and which is constantly condemning him and ostracizing him and his family from all that is best and truest in life.

There is something very demoralizing to the whole nature in doing that against which the better self protests. An effort to reconcile the ideal with that which we cannot respect is fatal to all growth. This is the reason why men shrivel and shrink, instead of expanding, when they are out of place. A man does not grow when a large part of him is entering its protest against his work.

A great many young men try to justify themselves and check inward protests by the perpetual self-suggestion that it is better to keep on, for the present, in questionable occupations, because the great financial reward will put them in position to do better later. This is a sort of sedative to the conscience to keep it quiet until they can afford to listen to it.

Long familiarity with a bad business will

make it seem right to you. If it is very profitable, it will at last hush your doubts and blunt your moral faculties. It will make you feel that there is compensation in pursuing it—at least until capital is accumulated for something else.

Besides, the philosophy of habit is that every repetition of an act makes it more certain that it will be repeated again and again, quickly making the doer a slave. In spite of the protests of your weakened will, the trained nerves continue to repeat the acts even when you abhor them. What you at first choose, at last compels you. You are as irrevocably chained to your deeds as the atoms are chained by gravitation.

Do not deceive yourself by the expectation of making clean money in a dirty occupation. Do not deceive yourself, either, by thinking that you can elevate a bad business, or make it respectable. Many a man has been thus dragged down to his ruin. Some occupations are so demoralizing, brutalizing, and hardening that even a Lincoln could not make them respectable.

If what you are doing is wrong, stop it. Have nothing to do with it. If you are in doubt, or if you suspect that you are warping your conscience, give yourself the benefit of the doubt. Take no chances with it. Leave it before it is too late.

Wear threadbare clothes, if necessary; live on one meal a day in a house with bare floors and bare walls, if you must; but under no circumstances ever consent to prostitute your manhood, or to turn your ability to do an unclean thing. Dig trenches; carry a hod; work as a section-hand on a railroad; shovel coal—anything rather than sacrifice your self-respect, blunt your sense of right and wrong, and shut yourself off forever from the true joy of living, and the approbation which comes only from the consciousness of doing your level best to reach the highest that is possible to you.

Why should you desecrate your manhood and pervert your ability in a contemptible occupation, when there are so many clean, respectable vocations which are searching for your ability and hunting for your talent?

Do not choose that occupation which has the most money in it, the greatest promise of material reward, notoriety, or fame, even; but choose that which will call out the man in you, and which will develop your greatest strength and symmetry of manhood, personal nobility. Manhood is greater than wealth and grander than fame. Personal nobility is greater than any calling, or any reward that it can bring.

Of course, it takes courage to determine never to put into your pocket a dirty dollar, a lying, deceitful dollar, a dollar that drips with human sorrow, or a dollar that has made some poor gullible wretch poorer, or has defeated another's cherished plans, or robbed him of ambition or education. But this is what character is for. This is what manhood means. This is what backbone and stamina were given us for—to stand for the right and oppose the wrong, no matter what the results.

LXII

OUR MENTAL FRIENDS AND FOES

We can make our minds art galleries of beauty or chambers of horror; we can furnish them with anything we please.

A thousand times better allow thieves to enter your home and steal your most valuable treasures, to rob you of money or property, than to allow the enemies of your success and happiness—discordant thoughts, disease thoughts, sick thoughts, morbid thoughts, fear thoughts, jealous thoughts—to enter your mind and steal your comfort, rob you of that peace and serenity without which life is a living tomb.

We think in mental images. They always precede the physical realities. The mental pictures are copied into the life, etched upon the character. The whole physical economy is constantly translating these images, these mental pictures, into life, into the character.

We sometimes see the power of thought strikingly illustrated when a great sorrow or

a disappointment or a heavy financial loss in a short time so changes the personal appearance of a man that his friends scarcely recognize him.

The value of our life output will depend very largely upon the degree with which we can keep ourselves in harmony and keep from our minds the multitude of enemies which kill initiative and neutralize efficiency through destructive friction.

Most of us fail to appreciate the difference between the influence of diverse thoughts or suggestions. We all know how a cheerful, optimistic, encouraging idea gives a thrill of wellbeing, how it rejuvenates, recreates. We feel its tingle to the tips of our fingers. It permeates and quickens as an electric shock of joy and gladness; it brings with it fresh courage, hope, and a new lease of life.

Every man builds his own world, makes his own atmosphere. He can fill it with difficulties, fears, doubts, and despair and gloom, so that the whole life will be influenced to gloom and disaster; or he can keep the atmosphere clear, transparent and sweet by

dispelling every gloomy, envious, malicious thought.

The man who can keep his thought right can substitute hope for despair, courage for timidity, decision and firmness for hesitancy, doubt or uncertainty. The man who can keep out the enemies of his success by filling his mind with his friend thoughts, optimistic, courageous, hopeful thoughts, has a tremendous advantage over the one who is the victim of his moods, the slave of the "blues," discouragement, doubt. He can accomplish more with five talents than the man who cannot master his moods can with ten.

Whatever you do or do not do for a living, resolve that no morbid, discordant, sick thoughts shall get access to your mind.

What a tremendous amount of wear and tear, wrenching, rasping, aging friction we could prevent, if we had only been taught as children always to shut the doors of our minds to all tearing down, destructive, enemy thoughts, and to hold in the mind ideas that uplift and encourage, that cheer, gladden and refreshen, encourage and give hope! I

have known instances where gloomy, melancholy thoughts sapped the life of more vitality and energy in a few hours than weeks of hard work would have taken out of the man.

To get rid of our thought enemies requires constant, systematic, persistent effort. We cannot accomplish anything else worth while without energy and determination, and how can we expect to keep the enemies of our peace and prosperity out of the mind without energetically resisting them, driving them out of consciousness, locking the door of the mind against them?

Ideas, thoughts, like everything else, attract what is akin to them. The thoughts which dominate in the mind will tend to drive out their opposites. Optimism will drive out pessimism. Cheerfulness will tend to drive out despondency; hope, discouragement. Fill the mind with the sunshine of love, and all hatred and jealousy will flee. These black shadows cannot live in love's sunshine.

You cannot affirm too often or too vigorously the idea that you were made in the image of perfection, love, beauty, and truth; made

to express these qualities and not their opposites. Say to yourself: "Every time an idea of hatred, malice, revenge, discouragement, or selfishness comes into my mind, I have done myself an injury. I have struck myself a blow that is fatal to my peace of mind, my happiness, my efficiency; all these enemy thoughts cripple my advance in life. I must destroy them immediately by neutralizing them with their opposites."

Persistently keep the mind filled to overflowing with good thoughts, generous, magnanimous, charitable thoughts; love thoughts, truth thoughts, health thoughts, harmony thoughts—and all the discordant thoughts will have to go. Two opposite thoughts cannot exist in the mind at the same moment. Truth thoughts are the antidote for error; harmony, for discord; and good, for evil.

Love, charity, benevolence, kindliness, good will towards others, all arouse the noblest feelings and sentiments within us. They are life-giving, uplifting. They make for health, harmony, power. They all tend to the normal, to put us in tune with the Infinite.

When, in childhood, we walked barefoot in the country we learned to avoid the sharp stones and briers which would lacerate our feet. It is not difficult to learn to avoid the thoughts which hurt us, which lacerate us and leave ugly scars—the hate thoughts, jealous, selfish thoughts, which leave us bleeding and suffering. It is not a deep problem; it is only a question of keeping out of the mind its enemies, and entertaining its friends.

LXIII

A VACATION AS AN INVESTMENT

"Better to hunt in the fields for health unbought
Than fee the doctor for a nauseous draught,
The wise for cure on exercise depend;
God never made His Work for man to mend."

ALL the drugs in all the apothecaries' shops, all the sanitariums and all the physicians in the world could never effect the wonders which are wrought by Nature in the millions of city dwellers who flock to the country each year to be made anew.

Notice the average business man, at the end of a year's strain. How irritable and exacting he becomes as the long hot days still find him sweltering in his city office! Observe the writer who has been working for months "on his nerves." His pen lags; his physical and mental machinery are out of gear, and no longer respond readily to his will. Look at the hard-working lawyer and physician; exhaustion is plainly written on every feature; nervous energy sustains them, but Nature is calling loudly for repayment of overdrafts.

Notice the busy wife and housemother who has been confined in the close air of the home, coping with the exactions of family life, day in and day out, for the past twelve months. Worn out and nerve-racked by the incessant petty cares and annoyances that fall to the lot of even the most capable and cheerful housewives; it is plain that she needs to go to the great Mother for a season of rest and healing. Watch the pale student and clerk, as they pore over books or wearily add rows of figures, or bend over counters. How they droop like flowers and plants after a long period of drought! Notice the toilers in every trade and avocation in our city streets, and see how they languish and fade for need of the tonic of woods and fields.

The wise ones among those jaded workers make up their minds to take a vacation at any cost. After two or three weeks or months they return; and oh, what a marvelous change! They have literally been born again. Rejuvenated, refreshed, tingling with new hopes, new plans, new and broader visions of life—for they have sipped power at the very

fountain head—they take up once more the duties of their different callings. They are no longer burdens to be carried somehow, but positive pleasures.

How is it possible for any one to make a more profitable investment of his time than that which will give him a firmer grip on his business, increased ability to cope with the problems of every day, a more cheerful outlook on life, and a renewed power of accomplishment in every fiber of his being?

When a man tells me he can't afford the time to take a vacation, I am compelled to think that there is something wrong somewhere. Either he is not large enough for his business, and lacks the ability to multiply himself in others, or to systematize it so that it will run smoothly in his absence; or else he is too mean and stingy to take even a few weeks from the year's work of piling up dollars. Of course, if he has no program or system; if everything comes to a standstill when he leaves his store, factory, or office, a vacation might prove disastrous. But if he is a business man worthy of the name, and

has any executive or organizing ability, his vacation will be the best investment he can put into his business, for he will return from it stronger and richer in resources than before he went away.

Away with the suggestion that you can't afford a vacation! There could not be a greater mistake. As a matter of fact, you can make your vacation pay—you can make it the most valuable investment of the year. You can get more real value out of it, more of the capital that will help you in your business, to say nothing of the increased happiness from your physical improvement, than you can get out of the same amount of time spent in any other way.

Many a man has been carried to his rest in a hearse years before his natural span of life was run, because he put off his vacation until he could afford the time. Others are in hospitals, sanitariums, and asylums, helpless wrecks from paresis, over-taxed brains, shattered nerves, or broken-down constitutions, because they thought they could not afford a few weeks' vacation every year.

A vacation pays as much from the standpoint of character as from any other point of view. Just as "every man is a rascal when he is sick," so the best-intentioned man in the world may be a brute when he is worn out physically, and working and planning, or trying to do so, with a fagged, weary brain. The brain will very quickly tell you when it needs a vacation. When it demands a change, it will give you signs that cannot be mistaken. It will humiliate you often enough and make you wonder whether or not you are a real man or woman, when you lose your self-control and fly into a rage over the merest trifles; when you have to force yourself to the work that was formerly a delight; when you begin to feel dull and languid and irritable; when your ambition and enthusiasm begin to wane; when your head aches, your eye loses its luster, and your step its elasticity.

Whether you are a student, a business or professional man or woman, or a home-maker, these are symptoms which you cannot afford to ignore. They are Nature's reminders that you must stop, or take the consequences. If

you do not heed her warnings she will make you pay the penalty, though it be with your life. Whether king or beggar, it is all the same to her. Beware how you presume to do what Nature prohibits. She will warn you once, twice, thrice, perhaps oftener, but from her final sentence there is no appeal.